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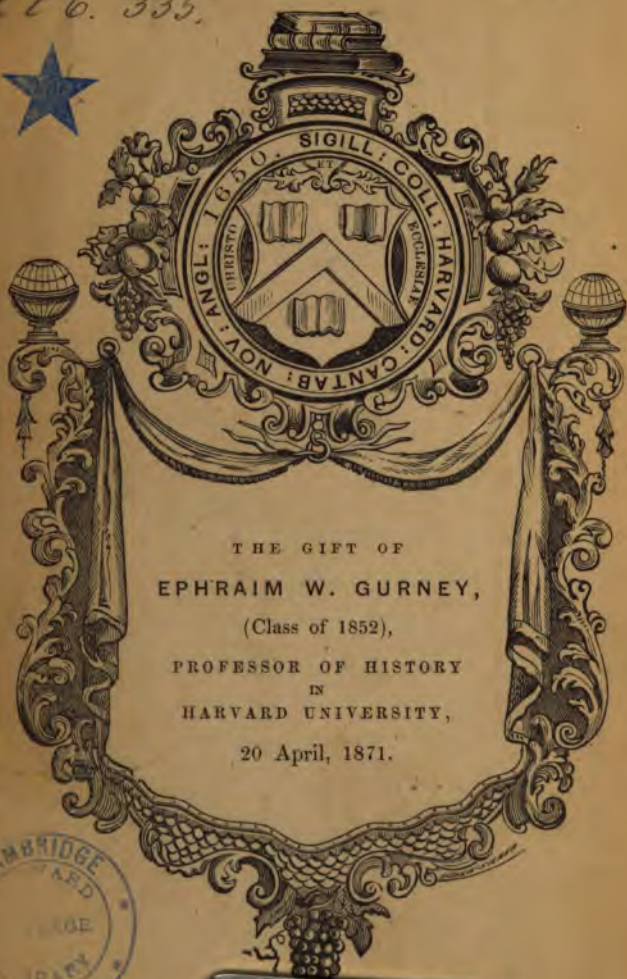
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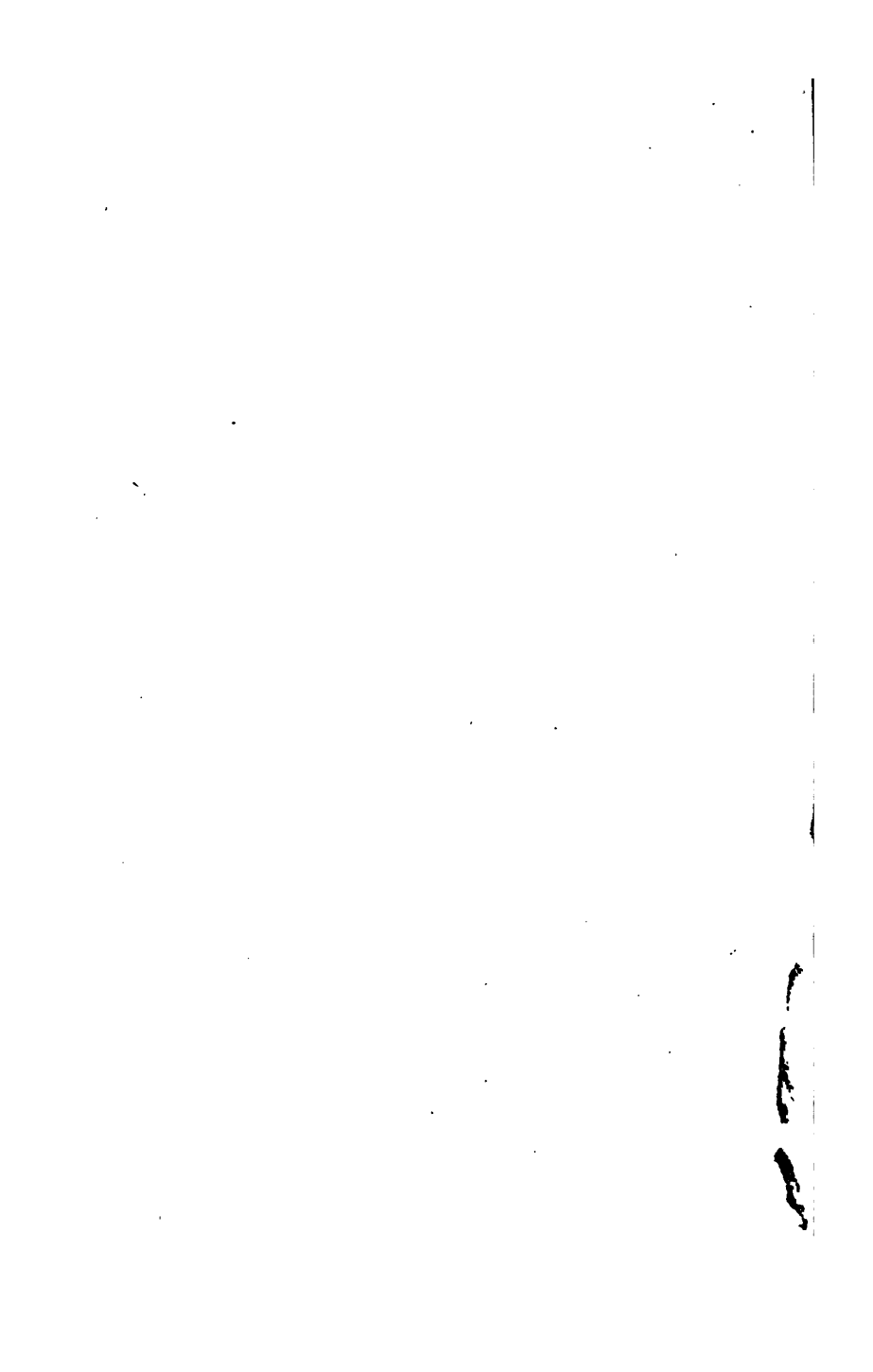
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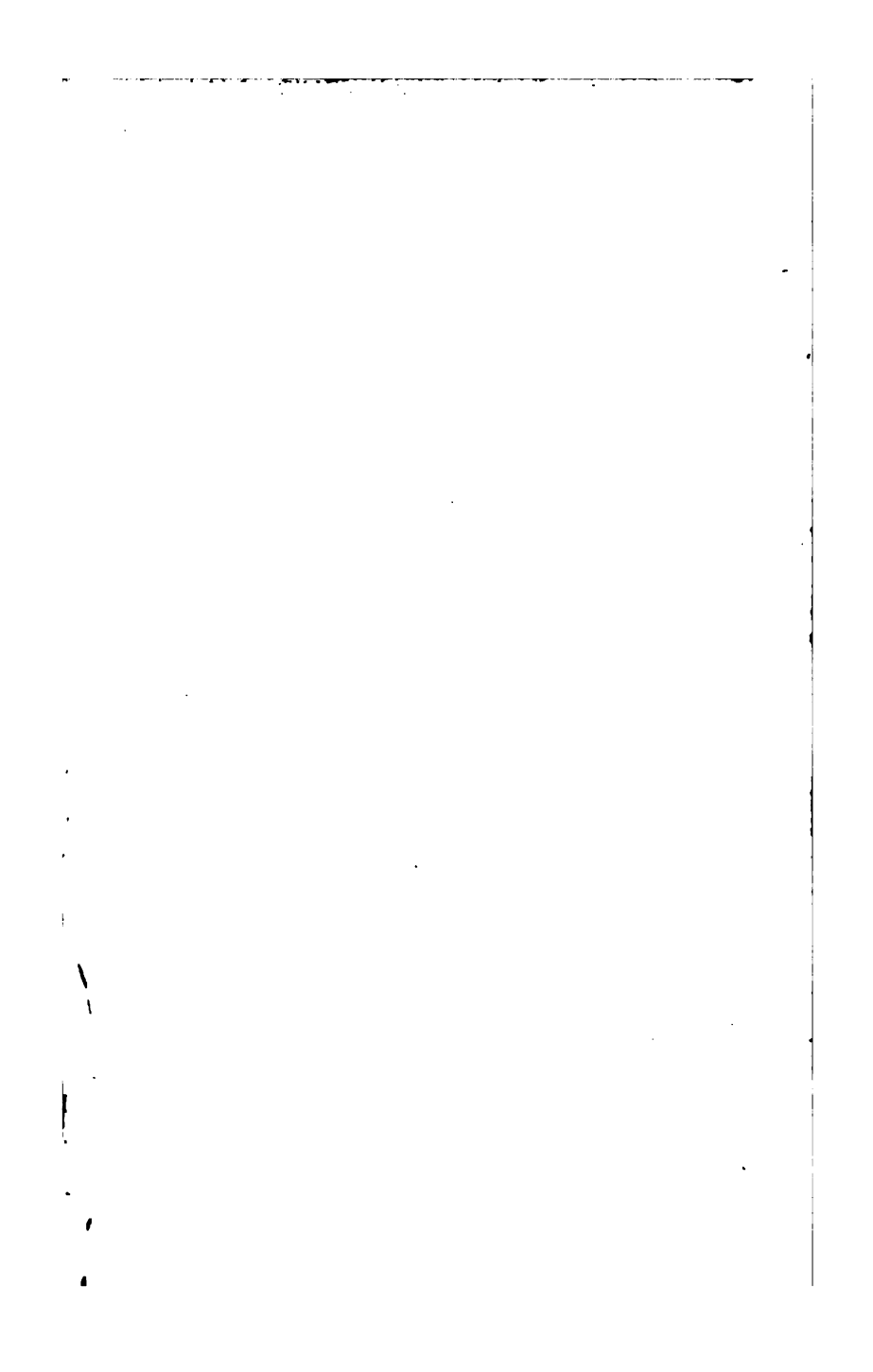




THE GIFT OF  
EPHRAIM W. GURNEY,  
(Class of 1852),  
PROFESSOR OF HISTORY  
IN  
HARVARD UNIVERSITY,  
20 April, 1871.







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PUBLII TERENTII AFRI

# ANDRIA.

FROM THE TEXTS OF BENTLEY AND VOLLBEHR.

WITH

A NOTICE OF THE LIFE OF TERENCE ;

AN INTRODUCTION TO THE METRES OF THE PLAY ;

SUMMARIES ELUCIDATING THE SCENES ;

AND

NOTES GRAMMATICAL, ETYMOLOGICAL, AND EXPLANATORY.

BY

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LONDON :

WALTON AND MABERLY,

UPPER GOWER STREET, AND IVY LANE, PATERNOSTER ROW.

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1858.

£ 6. 3 35

1871, April 20.

Gift of  
Prof. E. W. Gurney,  
of Cambridge.  
(Class of 1852.)

LONDON:

PRINTED BY LEVEY, ROBSON, AND FRANKLIN,  
Great New Street and Fetter Lane.

## PREFACE.

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### CORRECTIONS.

18. Regard *quod* in this construction as that of *hoc* in *hoc operam do*; and *me* as the direct object of *velis*.

for Clausula 148 read 149.

„ I. Tetr. 291 „ Tr. Tetr.

„ I. Tetr. 472 „ 473.

„ I. Trim. 511 „ 512.

922 note, *for* to feel read to peel.

Note, that the vowel of the suffix to the nom. and acc. of the second or *o* declension is printed *o* after *v* and *u*: *Davos*, *salvos*, *quom*..

TERENCE WITH comparative ease.

The student is referred to the same work as the most valuable contribution to the system of crude forms which we possess. These forms are largely, though not universally, adopted in the notes to this edition. But there can be little doubt that this simple and admirable method must eventually supersede the older and less reasonable views of 'word-building' still generally entertained.

It may not be improper to remark that the text of BENTLEY is received with little alteration by VOLLBEHR; every emendation of importance since the older editors being due, as far as



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1871, April 20.

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## PREFACE.

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THIS edition of the *ANDRIA* being intended for the use of Upper Classes in Schools, and Students reading for Matriculation, the explanations of the scenes are given somewhat at length. A readier facility in seizing the constructions of a text is obtained by a preliminary acquaintance with its substance. The translated passages are more numerous than may be considered necessary or advisable; but students of *TERENCE* will use translations, and more will still be found left to exercise their industry than would perhaps be the case if meagre assistance were afforded to them.

I have derived much advantage from Mr. *PARRY*'s edition in the *BIBLIOTHECA CLASSICA*; but I am especially, though indirectly, indebted to Professor *KEY*, whose excellent Grammar will enable those who have studied it attentively to read *TERENCE* with comparative ease.

The student is referred to the same work as the most valuable contribution to the system of crude forms which we possess. These forms are largely, though not universally, adopted in the notes to this edition. But there can be little doubt that this simple and admirable method must eventually supersede the older and less reasonable views of 'word-building' still generally entertained.

It may not be improper to remark that the text of *BENTLEY* is received with little alteration by *VOLLBEHR*; every emendation of importance since the older editors being due, as far as

I have observed, to the Master of Trinity. It is, however, to be regretted that **TERENCE** should present so much temptation to correctors; for the more plausible and acute the latest 'reading,' the greater the likelihood that a yet later editor will disturb the text still further.

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## NOTICE OF THE LIFE OF TERENCE.

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THE Life of Terence, usually ascribed to Suetonius, has by some been attributed to Donatus. Terence was a native of Carthage; and having been captured, it is said, in a foray by Numidians, was eventually sold to a Roman senator, P. Terentius Lucanus, whose discernment and humanity, in carefully educating his young slave, and afterwards manumitting him, have perpetuated his memory and name. His freedman took, as was customary, his patron's praenomen and nomen, Publius Terentius, with the cognomen of Afer, indicating the country of his birth, rather than the barbarous and perhaps unpronounceable name which he had borne there. As he was believed to have died—lost at sea according to some—in the consulship of Cn. Cornelius Dolabella and M. Fulvius Nobilior, or B.C. 159, and when he left Rome some time before was in his thirty-fifth year, we may place his birth about or before 194 B.C. (the year in which died Eratosthenes the grammarian). The Spanish historian Orosius, misunderstanding a passage of Livy, says that Terence, afterwards the comic writer, one of the noble Carthaginian prisoners, followed the triumph of Africanus: an impossibility, as a consideration of dates will show; the triumph of the elder Africanus preceding the birth of the poet, that of the younger being many years subsequent to his death.

Terence lived in close intimacy with the elder Africanus and Lælius, with whom, according to Nepos, he was nearly equal in age. It has been asserted that these distinguished

men assisted him in his compositions, and Terence himself increased the suspicion by the little pains which he took to refute it. But howsoever it might appear below the dignity of Scipio, warrior and statesman, to avow frankly his part in such productions, it seems little likely that even the modest Lælius would conceal his share in these famous plays, for one of which the poet received no inconsiderable sum as an immediate reward. Lælius was no stranger to literature; and a Roman literary man would not be influenced by the scruples which in some ages have deterred men of genius from writing for the stage, however much, the penalty apart, he would have disdained the actor's place on it. That Terence was not eager to vindicate his sole authorship is comprehensible enough. Scipio might not possess the wit and humour necessary for such composition (and these illustrious Corneliï seem to have been somewhat deficient in those lighter qualities), but he might be not unwilling to take credit for the capacity; and the poet, who had probed so many of the foibles of human nature, would be careful how he risked offending his powerful patron. He was, says the author of the life, more likely to have had recourse to C. Sulpicius Galba, a man of learning, who first introduced plays at the Consular Games, or to M. Popilius Læna, or Qu. Fabius Labeo, both consulars and good poets.

Terence has left us six plays. By one account he was lost, returning from Greece, with a hundred and eight others translated from Menander. We may be sure his fame has not suffered by the loss, if the tale is true. This, however, is inconsistent with the statement that he visited Greece to delineate the national manners from personal inspection, and to wipe away the just charge of wholesale plagiarism. To say nothing of the difficulties presented by the number of plays mentioned, the mere sketch of so many plots would be the work of years, even to a Lope de Vega. The *Andria* was his first play; exhibited when its author was twenty-seven. There is a story, —doubtful from the chronology, as Cæcilius died two years before the representation of the *Andria*, —that when he offered

it to the *Ædiles*, he was ordered to read it to Statius *Cæcilius*, whose comedies are praised by Horace for dignity of style, as those of Terence for skill in construction—(*Vincere Cæcilius gravitate, Terentius arte*). The modest freedman, being meanly dressed, was made to sit on a stool, while the fashionable author supped; but had read only a few lines when he was warmly invited to a place on the couch: a pleasant picture, and a rare acknowledgment of genius on the part of ‘a distinguished writer.’ Of Terence’s other plays, the *Eunuch* was acted twice in one day, and the author received for it the sum of 8,000 sesterces,—less, however, than 70*l.* sterling. The full list is, *Andria*, *Eunuch*, *Heautontimorumenos* or *Self-Tormentor*, *Adelphi* or *the Brothers*, *Hecyra* or *Stepmother*, and *Phormio*.

Tradition described Terence as of middle stature, swarthy complexion, and agreeable and engaging manners. He left a daughter; afterwards married to a Roman knight. At the time of his death he was possessed of a house, and a garden of some acres on the Appian Road, close to the Villa Martia. The lines of Porcius, declaring that his great friends left him without means even to pay for a hired house, appear therefore to be unwarranted by facts, though the poet might be far from rich.

The purity of Terence’s Latin would be remarkable in any one; in a man of foreign origin it is extraordinary. His style is free from barbarisms, and nothing corresponding to the ‘*Patavinity*’ of Livy is to be found in his writings. It is noticeable that a similar correctness prevails in the productions of Phædrus, who was also a slave, and a Thracian to boot.

I conclude this notice with the criticisms ascribed to Cicero and Cæsar. Those of the soldier, it will be observed, begin in the same spirit as the orator’s; but he is said to have written his *atque utinam*, &c. to contradict and vex the latter.

Tu quoque, qui solus, lecto sermone, Terenti,  
 Conversum expressumque Latina voce Menandrum  
 In medio populo sedatis vocibus effers;  
 Quidquid come loquens ac omnia dulcia dicens.

---

Tu quoque, tu in summis, o dimidiate Menander,  
Poneris, et merito, puri sermonis amator—  
Lenibus atque utinam scriptis adjuncta foret vis  
Comica, ut aequato virtus polleret honore  
Cum Graecis, neque in hac despectus parte iaceres :  
Unum hoc maceror et doleo tibi de'sse, Terenti.

---

## INTRODUCTION TO THE METRES OF THE ANDRIA.

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BEARING in mind that accent and rhythm are the true measures of verse, the student of Terence will find the difficulties of his metres much less than he has usually supposed them. He must know how to beat time in reading, and not shrink from marking the emphasis required on the accented parts of the line; nor need he disdain the moderate use of his fingers. Horace condescended to employ them to condemn the Plantine numbers: we, then, may be forgiven, if in our first perplexity we avail ourselves of their aid, sparingly and with discretion. But the sooner we make the ear the sole guide the better; and for this purpose the student is recommended to discard in the several metres the lines which he cannot readily 'scan,' that is, in which he cannot detect the rhythm; and when he has found some which he can master (and this he will not be long in doing), let him repeat them with proper accent and emphasis till he has, as it were, a tune to which he can fit them. By this he will soon find the proper melody, so to say, for any lines of that class; and when he has acquired a ready knowledge of one metre, let him proceed to another: then let him prune away any monotony in tone which he may have acquired. Of course he will begin with the Senarius, or Iambic Trimeter, with which the play commences. And if he opens his mouth broadly with the open vowels, and pronounces his *a* and *u* more in the continental fashion, the less difficulties will his 'quantities' cause to him here. Not that I would impute to Terence an indifference to long syllables (no instances occur of the violation of diphthongal quantity); but there are cases in which the student may find the rhythm apparently defective without attention to this recommendation.

Read on the principles which the rhythm of the verse and the pronunciation of his time require that we keep in view, the cadences of Terence will prove easy and flowing, and few unmusical lines will be found. In these respects there is considerable similarity between Terence and Chaucer. Both writers belong to a period anterior to that in which their respective languages were settled; and readers acquainted only with later Latin and English writers attribute to them a harshness and dissonance only superficial. We find with surprise, when we have conquered the rhythmical difficulties, that we are reading the productions of writers not more remarkable for grace of expression than for musical verse.

The point to be kept in view in reading Terence is thus stated by Professor KEY in his valuable notice on the Metres of Terence



and Plautus: "It seems to be a condition of language in general that its pronunciation should always be passing through a series of changes, and that those changes should consist, for the most part, in the gradual omission of letters and even syllables. . . . Meanwhile . . . the changes in orthography are slow, and consequently nearly always in arrear of the orthoëpy (or true pronunciation)." As an illustration Professor KEY quotes Suetonius, *Life of Augustus*: "Orthography,—that is, the laws and principles laid down by grammarians,—he was not very observant of, but seems rather to follow the opinions of those who hold that we should write as we speak: for as to his habit of changing or omitting not merely single letters, but even whole syllables, that is a *common error*." Those who have read the older ballad of Chevy-Chase will recollect how variously the same word is spelt within a few lines; and some have a difficulty with the name of Shakespeare, owing to the numerous varieties sanctioned by the poet himself. Mr. KEY also cites the authority of Quintilian. "'Not only is a coalition of vowels very common, but *some too of the consonants are disguised (dissimulantur)* when a vowel follows;' where he must refer to some other letter than *m*, probably the final *s* generally, and the final *d* of the neuter pronouns."

We have to find then what was the *usage* in the time of Terence, that custom,

Quem penes arbitrium 'st et ius et norma loquendi;

and for this we must have recourse to the author himself, and not to writers and grammarians who lived centuries after him. To this end, it is necessary to determine the principles by which the accent is regulated; and in the following remarks on accent I am largely indebted to the essay from which I have already quoted.

In words of more than two syllables, if two or more short syllables, exclusive of the final syllable, occur together, the second was slurred over. Thus *attribuere, remedium, pudicitia, miseria, mulieris* would be pronounced *attribwere, rémdium, pudítia, misria, múlyeris*; and thus the accent falls regularly, in accordance with the rule that it cannot be carried farther from the end of a word than the antepenultimate. So *populicus* has become *publicus, repepuli reppuli*.

I may here further observe that words not monosyllables in Latin have no accent on the last syllable; *virum* properly and *décem*, not *virím, decém*. Hence the fault is to be avoided, so common in scanning Virgil, of reading *Italiám fató profugús*. The poets, however, sanction considerable license in this respect, though in many cases, as in *Troiaé qui primus ab oris*, the apparent irregularity is explained, as Mr. Key shows, by reading *qui* as an enclitic, that is as an integral part of the word before it. In the Iambic Senarius it occurs frequently—

Chrysis vicin' haec mori'tur. O factúm bené;

but it will be found almost confined to the 1st, 2d, 5th and 6th feet,

or, as they are called, the first and third *dipodiae*. When it occurs in the intervening feet, it produces a strong emphasis, as in

Veteris poetae maledictis respondeat.

Dissyllables with a short penult are to be pronounced as monosyllables, or attached to the preceding or following word, this double word to be accentuated as a polysyllable. In the former case they are enclitic, in the latter, as in *aput se*, proclitic, in which class are to be included the prepositions when immediately before their noun, many little conjunctions, *si, ut* &c., and often the pronoun *hic*. To the enclitics are to be added most of the conjunctions which are placed second in a sentence, as well as conjunctions in general, and the relative when so situated, as in the example *Trojae qui* above quoted.

The principle of elision will often modify the accent. Thus *proclive* becomes *prócliv* in line 51, 'Hom'n' ab labore prócliv' ad lúbidinem.' Actual elision, be it observed, should be avoided as much as possible, in accordance with Quintilian's rule respecting the letter *m*: "Whenever *m* is final, and coalesces with the initial vowel of the following word, it is not to be destroyed, but only obscured in sound." The 20th line of the Prologue requires no real elision, 'Quorum aemulari exoptat negligentiam;' nor does it appear necessary to read 'sine invidia' (line 39) with any other abbreviation than a very rapid pronunciation of the word. In the same way elision is much less used now in reading English verse than formerly, and few would hesitate between *e'en* and *even* in the line,

"And even his failings leaned to virtue's side."

Before proceeding to show the effect of these rules in producing the *rhythm* of Terence, it will be proper to give examples of the several metres contained in the *Andria*. We need not be discouraged or disturbed by the various exceptions laid down in prosodies. The measure of an Iambic line is simply an Iambus; of a Trochaic, a Trochee; of a Bacchiac, a Bacchius; of a Cretic, a Cretic: that is, in the first the accent falls on the ult, *dart*; in the second on the penult, *númquam*; in the third, a trisyllable, on the penult, *oportet* (strictly an Amphibrach ^-^, the Bacchius ^-^); in the fourth, also a trisyllable, on the first, *út malis*, this measure of course admitting the dactyl as an equivalent.

The Iambic Trimeter consists of six feet, whence its name of Senarius; but as in beating time the foot naturally falls with the close of the 1st, 3d, and 5th feet, it is usually called a Trimeter. It is an even tranquil movement, and used in unimpassioned dialogue; hence the play opens with it. The beat of the time is called *Ictus*; and the emphasis on the accented syllable generally is often termed *Arsis*, from a rise in the voice occurring there; the subsidence on the unaccented syllables being named *Thesis*.

*Iambic Trimeters.*

Poé|ta cúm | primu'm ánim|um ad scrib|endum ád|puli't,  
 Id albi' | negót|i crédi|dít | solúm | darí,  
 Popu'lo' út | placé|rent quás | fecís|set fí|bulás.

Contract *anim* nearly as the French *âme*, and always where ' is placed slur the sound.

The Iambic Tetrameter, or Octonarius, contains eight feet, or four dipodiae or double feet, the ictus occurring as before. It is not, however, always used in its complete state in the play, though generally so. When perfect it is called *Acatalectic*, or not wanting in a syllable; when so far imperfect, it is *Catalectic*. This last is the comic Septenarius (of seven *complete* feet), "which, as its name imports, is (usually) limited to ludicrous or joyous scenes." I have inserted the word 'usually' in this quotation, for the example given here is one of passionate energy. The double lines indicate the marked division occurring after two dipodiae or four feet, in these as well as the Trochaic Tetrameters which follow; and the reader will find the advantage of throwing a strong and even a violent emphasis on the *first accents* in both measures occurring immediately after the division, as well as on the first accent in the lines. Attention to this is the more important, as it will be found that there is a tendency to confound the rhythm of the two measures toward the close, in the Iamb. Tetr. Acatal. and the Troch. Tetr. Catal.

*Iambic Tetrameters (a) Acatalectic.*

'Enimvér|o Dáv|e níl | locí'st || segnít|iae né'que socórd|iaé.  
 Quant'um in|telle|x|i mó'do | senís || sentén|tiam | de núp|tíis.

*(b) Catalectic.*

Per óm|nes ád|iuró | deós || numquam' eam | me dé sertúr|um.  
 Non s' | capi'ún dos mí | sciám 'sse ini'mó|os óm|nes hómi'nes.  
 Hanc mi' éx|petív|i: cón|tígit: || convén|íunt mór|es. Vá|leant.

Read *segnityae*; *neg'*, *mod'* or *mó*; *num'kyam*, *hom'nes*. Attention is called to 'valyant,' where the broad pronunciation already required will be necessary, as with 'hábeo' in the next example. The suppression of the 1st half foot in the *complete* Tetrameter gives, it will be perceived, the following metre, with which the reader of the play will soon become familiar. The 'rest' would of course be thrown half a foot forward in the experiment.

The Trochaic Tetrameter Catalectio is, after the Iambic Senarius, the prevailing measure in the comedy. Little need be added to what has been incidentally said upon it in the preceding paragraph, beyond the remark that the true measure is most apparent in the last 'catalectic dipodia,' or two feet and a half. Generally, it may be observed, the 'license of metre,' if we are to use the term at all, is

most frequent at the beginning of the line, the actor having drawn fresh breath with the close of that preceding.

*Trochaic Tetrameter (a) Catalectic.*

'Ad te' ad|vénio | spém sal|útem || cónsil|ium' aúxil|ium' éxpet|ens.  
Néq'ue pol | cónsil|íloc'u'm hábeo, || néq' a'd aux|ílium | cópi|am.  
Sét'stuc | quídnam 'st ? | Hódie ux|órem || dúcis ? | Afunt. | Pámphil|e.

*(b) Acatalectic.*

This being the most impetuous of these measures, it is rarely found.

A'déon | hóm'inem's|se inven|ústu'm aut || infé|licem | quémqua'm, ut |  
e'gó sum,  
Nállon | e'gó Chrem|étis | pácto' ad || fíni|tátém eo|fúge're | póte'ro.

The Bacchiac and Cretic metres employed are Tetrameter, the length of the foot allowing four beats to each line. A stronger ictus should be placed on the first accent than on the rest.

*Bacchiac.*

Adhúo Ar|chylís, quae' ad|solént quae|que' opórtet.  
Sígna 'me' ad | salúte'm, om|nia' húic es|se vídeo, —read vídyo.

*Cretic.*

Hóoíne | crédibil|e', aút memor|ábile  
Tánta ve|córdia' in|nátá cui|quám u't siet.

There remains to notice but the Clausula, or broken line, so called because (a) it closes the sentence. Occasionally, however, (b) it is independent of it, or (c) forms the commencement of one. In the first case it follows the prevailing metre of the sentence. After Iambic Tetrameters Acatalectic and Trochaics Catalectic the Clausula begins with an Iambus, and will complete an Iamb. Tetr. Acatal. if taken in conjunction with the two final (Iambic) diopodiae of the preceding line. The complete lines (in a, b) are divided to indicate the point from which a new line will commence.

- (a) Mirábar hóc sí síc abí || ret ét he'ri sémper lénitás  
Verébar quórsu'm eváderét.
- (b) Praescísse me' ánte ? nóne priús || comunicátum opórtuít ?  
Mise'rám me quód verbum áudió !  
Quíd Chremés, &c.
- (c) Nam quíd e'go dícam dé patre' ? Ah  
Tántam rém tam nélegénter áge're ! praéteri'éns modo.

In the following examples no distinction is made between the contraction of independent words, called *Synizesis* by the grammarians, and the coalescence of two or more words, termed *Synalæpha*, the principle being the same in both.

*I* and *e* in *ias, iat, ies, ius* &c., *eus, eo, ein* &c. are to be read as *y, yas, yus* &c., and *u* as *w*.

Contractions will not be found at the end of the line, nor frequently at the close of a sentence, or at a marked pause in it, as in *factis* l. 496, and *pater* l. 349. If a word is repeated in a line, the second is generally shortened, as *itáne'* and *ita'ne* in 466, with the preceding reservation.

The leading accents and divisions are given, and the initials of the metres prefixed, as far as is thought necessary. I. Tr., Iambic Trimeter; I. T., Iambic Tetrameter (Acatalectic); I. T. C., the same, Catalectic; T. T., Trochaic Tetrameter (Catalectic); T. T. A., Trochaic Tetrameter Acatalectic. The Catalectic Trochaic and Acatalectic Iambic Tetrameter require no additional letter.

It is hoped that few difficulties will remain in the metres if this table is carefully analysed. The apostrophe indicates elision, or rather rapid pronunciation.

ABI=ab or au.

T.T. A'bi domum: íd mi visus 'st dicere, || A'bi cito et suspénde te. 229.

ABIS=abs. See Tu.

ADI'MAM.

T.T. U't metum i'n quo nunc est adi'mam' at||que' éxpleam' ani'mum gáudio. 313.

AGE=ag (hard g) and ali'ter.

I.T. Tu si' hic sis ali'ter censeas || age áge' u't lubet. Set Pamphilum. 284.

A'GERET=geret, with *Hodie*, as *Ital. oggi*.

I.Tr. *Hodie* óbservareñ quid a'geret de nuptiis. 387.

AGIT, uncontracted, with *quid hic*= 'quitk.'

I.T. Video ómnia' experiré cer||tum 'st priúsqum pereó. Quid hic agít. 285.

AIS=yis. See Rogo.

T.T.A. Quid ais Byrria, daturne' i'lla || Pámphilo hodie nuptum? Sic est. 276.

ALIIS &c.=alys &c.

T.T. Huic pariundi atque illi in aliis || pótius peccandi locus. 207.

AMOR='mor, with *huius*, *diss.*, and *sollic'tatio*.

I.T. A'mor míse'ricordia huius, nup||tiárum sollic'tatio. 235.

AMICITIA=amít'ia, with *Sat's*, see *SATIS*.

T.T. Sati's iam sati's, Simo, spectata er||gá te' amici'tiá'st mea. 794.

ANI'CULA, with *tame'n*.

T.T. Táme'n eam adduci? importuni||tátem spectate áni'culae. 205.

ANIMUS=án'mus.

I.T. Du'm in dúbio 'st ani'mus, paullo mo||mento húc vel illuc impellitúr. 240.

APUT = apt, with is = 's.

I.Tr. Mercator; navem i's fregit apu't Andrum insulam. 196.

BENE = ben, with immém'ri.

I.Tr. Quasi' exprobratio 'st immemo'ri bene'fici. 17.

BONE = bon', with agam as 'gam.

T.T. Héru's est: quid aga'm. O salve bone' vir || E'hém Simo:  
O nostér Chreme. 820.

CAVE = cau.

I.T.C. Verbum únnum cave de nuptiis || ne ad mórbum' hoc etiam.  
Téneo. 274.

Cicero relates that when M. Crassus was about to set out from Brundisium on his Parthian expedition, the word *Cau-neas*, cried by a vendor of figs from Caunus in Caria, was interpreted as a bad omen—'Cau ne eas.'

DABI'T = dab't, with ino'pem.

Dabi't nemo; inveniet ino'pem pot||ius quám te corruppi sinát. 370.

DARE = dar', with diffic'le.

I.T. Cui vérba dare' diffic'le 'st: prim||um iám de amore hoc comperit. 185.

DATE = daut, with quia as qui.

T.T. Quis' compotrix eius est. Di || dáte facultatem óbsecro. 206.

DEUM = dyum, with 'llud and quit 'st.

T.T. Quid i'llud est? pro deum fidem quid 'st? || Si' hóc non contumélia 'st. 211.

DICE'RE = Ital. *dire*? with faci'lius.

Potín's mi verum dicere? Ego? nil faci'lius. 411.

DISCIPULI = discip'li, with Ego = yo, and immem'res.

Num immémores discipuli? Ego, quid narres, nescio. 451.

DIVITIAS = div'tias, with 'nhoneste and sib'.

Quae sibi' i'nhoneste optavit parere hic divi'tias. 771.

DOMU'S.

Domu's, úxor, liberi inventi invito patre. 865.

EAM &c. = yam, with suam as swam.

Quid eám tum? suamne 'sse aibat? non || Cuia'm ígi'tur? Fratris filiám. 906.

EHO as yo'.

Eho' inépta, nescis quid sit actum? Qui sciam? 765.

EÍ dissyl. as eí, and as a monosyl.

Laudó, dum licitum 'st eí, dumque aetas tulit. 417.

Quae nunc sunt certa ei consilia, incerta ut sient. 364.

EICIAS (trisyl.).

Tr.T.A. Quánto satius 'st id dare ope'ram || qui'stu'm amorem ex corde eicias. / 281.

EICIAT (diss.) as écyat, with al'quam and quam'brem or qu'obrem.

T.T. Aliquam causam quamobrem eam oppido || eciat. Eiciat? áo áto. 356.

These examples of the verb *ei cere* are perhaps corrupt.

ERUSMODI=yūs-. See l. 184.

Nam qui cum ingeniis conflictatur eiusmodi. 66.

EBORUM=yorum.

I.T.C. Ipsus mi Davus qui intumus 'st || eorum consilia, dixit. 550.

EQUIDEM=equem, or rather ēke.

Nondum etiam scis. Scio' equidem ducturum 'sse te. 633.

As *itidem* becomes *item*, so *quidem* becomes *quem*, and *quandō* with *quidem* still preserves its quantity in *quandō-quem*. But Mr. Key argues farther that the final *m* often is suppressed, and the *qu* sounded as *k*, as it should be in *āqua* &c. We thus obtain in *siquidem*=*sike*, *equidem*=*egke* or *eke*, a result similar to the Greek *ερε*, *ερωρε*.

ET='t, with it'm.

Unus e't item alter : ita' u't ingenium 'st omnium. 50.

FACE, imper. ending.

Sāti's pericli incepti adire' : or || āndi iam finēm face. 795.

FACERE, Ital. *fare*.

Pérge face're ita' ut facis ; e't id || spero adiuturēs deos. 496.

FACE'REM, with 'go and pryus (as proos).

Quod si e'go scissem i'd prius quid face' || rem, si quis nunc me interrogét. 232.

FORE=for', with incol'men, scio=syo, and si hoc=sy'oc.

Posth&c incolu'mem sat scio fore' || me, nūc si' hoc devito malūm. 585.

FIERI=fyeri and 'stuc.

At 'stuc periculum in filiā fieri, grave 'st. 540.

FUIT &c.=fūt &c.

Cive'm A'tticam 'sse hanc. Fui't ol'i'm' hinc quidam senex. 195.

HABET=hāb't or hāt.

Habet. Observabam mane illorum servulos. 56.

HERUS=her's. See BONE.

Herus mē relictis rebus iussit Pamphilum. 366.

HICCINE, as 'ccin'.

Quid tu' Athenas insolens ? E||vénit. Set hi'ccine' ést Simo ? 881.

HOMINEM=hom'nem or hommem.

T.T.A. A'deon hominem 'sse invenustum aut || infelicem quemquam ut e'gō sum. 219.

HOMO=hom' or 'mo.

Hābeo. Dave, ades : resiste. || Quis homo 'st qui me. O Pamphile. 318.

HUIUS=huis or hūs, with e'go' in =goin.

Nunc hūius periclo fit, e'go' in portu navigo. 454.

IBI. See UBI.

ILLUC &c.=lluc &c. See ANIMUS.

## INCOMMODI'TAS.

Nempe incommodi'tas denique huc omnis redit. 541.

## INIMICITIAS = In'micitias.

T.T. 'Ehó non tu dixti 'sse inter eos || in'i'micitias carnifex. 826.

If *eho* is read as a dissyllable, this word will be *immitias*. But see *eho* above. *Inter* also is a proclitic requiring the accent on the *e*. I have therefore adopted the lengthened form.

## Is = 's.

'Is, hinc bellum fugiens meque in Asiam persequens profiscitur. 909.

## ISTUC &amp;c. = 'stuc.

Né déseras se. Hem e'go 'stuc conari queam? 244.

## ITIDEM.

Ibo ad eum atque eadem hæc tibi' quæ dix||i, dica'm i'tide'm illi. Nullus sum. 573.

*Eum atque* must form one syllable, sounding something like *yumtk*. *Itidem illi*=*tid 'lli*. But as *dicam* follows *dixi*, and *illi* is emphatic, Terence perhaps read *dīam 'tid* (or *tid'm*) *illi*.

## ITANE = itân and it'ne.

O Dáve itâne contemnor abs || te? aut ita'ne tandem idonea. 466.

## IT' with quidem = quem or ke.

Ita'n Chrysis? Hem. Nos pol quidem miseras perdidit. 777.

## ITA = 't.

Olim 'stuc, olim cum i'ta' animum induxti tuom. 857.

## LEP'DUS.

Iamdúdu'm res redduxit me ipsa' || in grátiam. O lep'dum patrem. 922.

## LUB'TUM. See MEO.

## MAGIS = máis.

Factúrum magis id adeo mi' ut incommodet. 135.

## MALE = mal', with vet'ris.

Vete'ris poetæ male'dictis respondeat. Pr. 7.

## MALUS = mal's, with quidem = ke.

Mala' méns malu's ani'mus, quem quidem ego si sensero. 137.

## MEM'R, mer'tam.

Unu'm' hoc scio 'sse meritam, ut memo'r esses sui. 255.

## MEO=myo, with ei=yi, ego ut=eg't, facere=fare.

Quæ meó cumque animo lubitum'st facere || eine égo' u't advo'rser? Hei mihi. 237.

## MINUERIS, with tu ea=tuâ, and ubi=ou or ub.

Tibi non det gnatum. Nec tu ea causa minueris. 366.

## MODO=mod or mo, with circwityon', and ita='t.

I.T. 'Ita' apérte ipsam rem modo' locu||tus, níl circuitione' usus es. 176.



Modo, uncontr.

Cr. Dénegandó modo qués pudor paulum adest. 604.

MULIEREM=mulyerem. See SATIS.

MULIERI=mulyeri.

Fidēlem haut ferme mulieri invenies virum. 434.

NISI. See SENIS.

OPERA, with tua=twópra. Quidem at close, uncontr.

Liberatus sum hodie, Dave, || tua' ópe'ra. Ac nullús quidem. 344.

The *a* of *opera* does not coalesce with *ac*. It remains in consequence of the pause.

OPUS est=pust, usually opus't.

Set quid opus'st verbis? sin eveniat quod volo. 138.

OPUS sunt=op'sunt; ego as yo.

T.T. Nísi ea quae nil opu's sunt sciri || Fúgi'n hinc. Ego' vero' ac lubens. 311.

PATER=pâr; cockney *par*; *père*.

Dúm 'llae turbae fient. Quidvis || pátiar. Pater est Pámphile. 354.

Uncontr. with si' and sim'lat.

Quíd i'gitur sibi' volt pater? Cur || simu'lat? Ego' dicám tibi. 349.

PATRIS=pârs.

Tum pátris pudor qui me tam len||i pássus animo 'st usque adhúc. 236.

PRÍUS. See AGIT and FACEREM.

Príus rescisceres tu quam e'go || tibi' quod evenít boni. 942.

PUD'CITIA or puditia.

Et ad pudicitiam, et ad rem tutandam sient. 262.

PUER=pwer or por; as in Lucipor.

Pe'r ecaster scitus puer est natus Pamphilo. 460.

PUE'RILE'.

Quidnám 'st? Pue'rile'st. Quid id 'st? Nil. Quin dío quid est. 423.

Perhaps *Pueril'st* should be read as an Iambus, and *Nihil* substituted for *Nil*.

PUERPERAE, uncontr., with opus as 'pus or 'pu'.

Non ímperabat coram quid || o'pus fácto'sset puerperaé. 464.

QUAMOBREM=quam'brem or qu'obrem.

Quem? Dáve. Quamobrem? Quia lubet. || Rape, ínquam. Quid feci? Rapé. 836.

QUANDOQUIDEM=quandoquem.

Mi' óbtigisse; quandoquidem tam in||érs tam nulli consilí sum. 582.

QUIBUS=queis or qui', quidem=quem.

Quib' quidém quam faci'le potuerat || quiésci, si' híc quiesset. 665.

The *quidem* before *quam* may be read with *quibu'* as *k'*.

QUIDEM, uncontr. See VIDE.

QUIDEM as ke.

Mí quidem non fit verisimile; at || ípsis commentum placet. 199.

RAPE=râp.

Audi' obsecro. Quid vis? Sublime'm || hunc intro rape', quantum potés. 836.

REI (mon.).

Nam si hic mali 'st quidquam, hem 'lic est huic rei caput. 432.

REI (diss.).

Quid hóc 'st rei? Quid hic volt vete'rator sibi. 431.

RIDIC'LUM.

Quid i'ta? nempe huic prorsus illam || nón dat. Ridicu'lum caput. 345.

ROGO=rog', with 'gam.

Rógo': negat vidisse mi mol||éstum. Quid a'gam cógito. 332.

ROG'TAS.

Quibu's? At rogi'tas? perpulisti || me', hómini ut adu'lescéntulo. 802.

SATIS=sat's, sa.

Néc sati's digna cui committas || primo partu múlferem. 204.

SCIO=syo, It. *so*, with hodie (*oggi*) and tametsi (*tamenetsi*)=támtsi.

Núptiae mi. Etsi scio? Hodie. Ob||túndis, tame'tsi intélligo? 322.

Uncontr. with fuit (dissyl.).

Qui crédis? Phania 'lic fra||ter me'ús fuit. Noram e't sció. 908.

SENIS=sen's, with ni and ben'.

Nísi vides, nisi senis amicos || óras, ambis. Bene' mones. 347.

SEQUERE=sek'r.

Séquere hac me', intus apu't Glycérium || núnc est. Tu, Dave, ábi' domum. 952.

SIBI. See PATER.

SINE, verb=sin'.

Síne' me expurgem atque illum huc coram ad||dúcam. Adducas? Síne', pater. 874.

SINE, prep.=s'n'e or se, and amicos='micos.

Sine invidia laudem invenias, et 'amicos pares. 39.

STOLI'DUS, and quid hic=quitk.

Quid tándem sensi stoli'dus. Quid' hic sensisse ait? 444.

TU HERCLE=twercle.

Vídeo cuius consilio fretus || sum', át tu' hercle' haut quidquam mihi. 310.

TU uncontr.

Set cúr tu ábi's ab 'lla? obstetri'ce'm || arcéssó. Propera atque aúdin. 273.

TUOM=twom, with bene ut=ben't.

Nunc tuom 'st officium has bene' u't adsimu'les nuptias. 141.

UBI=on or ub, with ibi=ib', 'b'.

U'bi te non invenio, escendo in || quémda'm ibi excelsúm locum. 330.

UT, an ut pro huius=an 't proús.

An u't pro' huiús peccatis e'go supplicium subferam. 862.

VEL HOC=v'lo'c.

Vel' hoc quis non credat qui te no||rit, ábs te 'esse ortum. Quid-  
na'm id est. 463.

VIDE=vid or vi, with it'n or 'tan.

Ita'n crédis? Haut dubium id quidem 'st. || Vide' quó me' inducas.  
Quin tacés. 373.

VOL'PTATES.

Quód volu'ptates eorum propriæ || súnť. Nam mi immortalitas.  
934.

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## ARGUMENTUM.

### CAII SULPICII APOLLINARIS PERIOCHA.

Sororem falso creditam meretriculam,  
Genere Andriae, Glycerium vitiat Pamphilus :  
Gravidaque facta, dat fidem, uxorem sibi  
Fore hanc ; nam aliam pater ei desponderat,  
Gnatam Chremetis : atque, ut amorem comperit,  
Simulat futuras nuptias ; cupiens suus  
Quid haberet animi filius, cognoscere.  
Davi sũſu non repugnat Pamphilus.  
Sed ex Glycerio natum ut vidit puerulum  
Chremes, recusat nuptias, generum abdicat.  
Mox filiam Glycerium insperato agnitam  
Hanc Pamphilo dat, aliam Charino conjugem.

### THE SUMMARY OF CAIUS SULPICIUS APOLLINARIS.

Glycerium, falsely thought a courtesan,  
Sister to one of Andros, is with child  
By the Athenian Pamphilus, who vows  
To make her wife, though to another pledged—  
Chremes's daughter—by his father, who  
Presses the marriage when he finds his love,  
Wishing to know the purpose of his son.  
He, by advice of Davus, naught demurs.  
But, when the child is placed in 's way, Chremes  
Will have no Pamphilus for a son-in-law,  
Till a lost daughter in Glycerium's found.  
Philumena to Charinus will be bride.

*Periocha* (περίοχη), a circumference, or rather a circumscribing, is used by Cicero (*ad Att.*) to express the full meaning or contents of a work. This summary misses one of the chief points of the play ; where Chremes reassents to the match before the discovery of Glycerium's parentage, and Davus is caught by his own device.

Apollinaris was a native of Carthage and professor of grammar at Rome in the second century. He is the reputed author of all the summaries prefixed to the plays of Terence. (*Bayle's Dict.*)

## FABULÆ INTERLOCUTORES.

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SIMO *senex*, an old gentleman; *σιμος*, flat-nosed.

SOSIA *libertus*, his freedman; *σωζω*, save (from the wars).

DAVUS *servus*, his slave; from Dacia.

MYSTIS *ancilla*, maid to Glycerium; from Mysia.

PAMPHILUS *adulescens*, son to Simo, lover of Glycerium;  
*πας*, *φίλος*, beloved by all.

CHARINUS *adulescens*, friend to Pamphilus, lover of Philumena; *χαρις*, grace.

BYRRIA *servus*, slave to Charinus; *πυρρὸς*, red-haired.

LESBIA *obstetrix*, midwife; from Lesbos.

GLYCERIUM *adulescentula*, a young lady; *γλυκερός*, sweet;  
her real name Pasibula.

CHREMES *senex*, an old gentleman, father of Philumena and  
Pasibula; *χρεμνιόμαι*, spit.

CRITO *hospes*, a stranger; *κριτής*, judge.

DROMO *lorarius*, a scourger; *δρομος*, running.

*Scene, Athens: before the houses of Simo and Glycerium.*

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ACTA LUDIS MEGALENSIB. M. FULVIO ET M'. GLABRIONE AEDILIB. CURULIB. EGERUNT L. AMBIVIVS TURPIO L. ATILIVS PRAENESTINVS. MODOS FECIT FLACCVS CLAVDI TIBIVS PARIB. DEXTRIS ET SINISTRIS. ET EST TOTA GRAECA. EDITA M. MARCELLO CN. SVPICIO COSS.

*Note on the Characters.*—SOSIA, a freedman. It was not unusual at Athens for a master to restore a slave to freedom, or to allow him to purchase it. He then became an *απελευθερος*. When manumitted he passed into the class of 'metics,' or foreigners resident in Athens, and paid the tax imposed on them, with three oboli in addition, which last was probably the amount paid to the state by slaveholders for each slave, and which was exacted from the freedman as an indemnification. The connection between the freedman and his master was not entirely broken off, as is plain from the *Andria*, though the positive nature of his duties is uncertain.

At Rome, a manumitted slave was *libertus* (*liberatus*) with reference to his master; *libertinus* with reference to the class to which

he belonged. For the various modes of manumission at Rome, and the rights and duties of the emancipated slave, see Dr. Smith's *Dictionary of Antiquities*.

**CRITO, a stranger.** Strangers who had no hospitable connections in a Greek city found accommodation in inns established for their reception. In the houses of the wealthy a separate part, with separate entrance, was appropriated to the accommodation of strangers, and provided with all necessary comforts. On the first day after their arrival they were generally invited to their host's table; afterwards their provisions (*ξενία*) were sent to them, or they purchased for themselves. Hereditary connections of hospitality are mentioned to a late period of Grecian history; and many wealthy men courted the expensive distinction of being hosts to the citizens of another city. The rejection of Alcibiades in this character by the Spartans produced the dissolution of the peace of Nikias in the Peloponnesian war.

**DROMO, a scourger.** The whip used to punish slaves was knotted with bones or heavy indented circles of bronze, or terminated by hooks, when it was named a scorpion. The punishment, inflicted on the naked back, was sometimes fatal; it was carried into effect by a class of persons called *lorarii* (*lorum*), resembling those executioners in Russia to whom serfs are sent for punishment with the knout by their owners. A flogged slave was called *flagrio* (*flagrum*, a whip), or *mastigio* (Ter. Adelph. v. 2. 6), which of course became terms of mockery. During the Saturnalia at Rome the scourge was deposited under the master's seat. In the worship of Cybele her priests propitiated her by flogging themselves with scourges; a custom still existing in Europe, and common in the East.

*The Megalesia, or Ludi Megalenses, were celebrated in April, in honour of Cybele, 'the great goddess' (ἡ μεγάλη θεα), whence their name. The statue of the goddess was brought from Phrygia to Rome B.C. 203; but the regular celebration of the games did not begin till 191 B.C., when the temple of the goddess was completed and dedicated. The festival lasted six days, from the 4th of April; and the games were purely scenic, not circenses. The third day was especially devoted to the performance of scenic plays; and four of the six extant by Terence were performed here. Slaves were forbidden to be present, and the magistrates appeared in purple. The games were under the superintendence of the curule ædiles.*

*Marcus Fulvius and Marcius Glabrio, curule ædiles.* These officers, two in number, were chosen originally from the patricians only. The office was instituted B.C. 365, and four ædiles were annually elected, two patrician and two plebeian. The functions of the ædileship were exercised by the four magistrates indifferently, but the curule ædiles had a seat in the senate in virtue of their office. In the superintendence of the public games, the *Ludi Magni, Scenici,*

and *Megalenses* were celebrated by the curule ædiles, who often went to an immense expense in doing so, to secure votes for the higher elections. This extravagant expenditure arose after the second Punic war. The ædiles had the general superintendence of the city and public buildings, of the roads and aqueducts, markets, &c.

*Lucius Ambivivus Turpio* and *L. Atilius of Præneste* produced and acted the play. These were the 'lessees and managers,' who made the necessary contracts with the ædiles for the representation of the piece selected, which was acted by their company. Turpio seems to have been a favourite for many years. Of Atilius nothing is known.

*Flaccus, freedman of Claudius, composed the music.* Roman slaves were often highly accomplished men, and many of them in high repute as physicians, secretaries, musicians, &c. *Modi* in music are the well-known *modes*,—Phrygian, Lydian, Dorian, the principal,—corresponding to our keys, the dominant note varying in each. The word is used in this sense by Milton :

"Anon they move

In perfect order to the Dorian mood

Of flutes and soft recorders."

*Paradise Lost.*

In each there would of course in the diatonic scale be always the same intervals, viz. two tones and a half for the tetrachord, followed in the octachord by three and a half. If the mode used in the accompaniments of the plays at the Ludi Megalenses was the Phrygian, its first note was followed by a semitone, that by three whole tones and a semitone, and this by a whole tone (Euclid); resembling no modern diatonic scale.

*Tibiis paribus, &c.* Every point connected with these terms of ancient music has been a source of perplexity to commentators. The following is the explanation given in Smith's *Dict. of Ant.* "*Tibiis paribus*, pipes in the same mode; *imparibus*, in different modes (played, I presume, at different times); *tib. duabus dextris*, two pipes of low pitch; *tib. par. dextris et sinistris*, pipes in the same mood, and of low and high pitch." Yet Pliny speaks of cutting reeds close to the ground for *left-handed* pipes, these having the largest orifice. The less active hand also would be used for the bass or *drone*.

*Est tota Graeca*, 'the comedy is altogether Greek.' Plays in which the costume, characters, and scene were Greek, were styled *fabulae palliatae*. The *fabulae togatae* were imitations of the Greek new comedy clothed in a Latin dress. As the large full *toga* was the characteristic dress of the Romans, hence called *gens togata*, so the Greek blanket-wrapper was the *pallium*.

The play was acted B.C. 167, when the author was twenty-seven.

PUBLII TERENTII AFRI

ANDRIA.

PROLOGUS.

POETA quom primum animum ad scribendum adpulit,  
Id sibi negoti credidit solum dari,  
Populo ut placerent, quas fecisset fabulas.

The poet complains that instead of delineating the nature of his play in the Prologue, he is compelled to notice the censures of a malevolent rival, who finds fault with him for introducing into it the substance of two distinct comedies, the *Andrian* and *Perinthian* of Menander, on the ground that plots should never be mixed up. But Naevius, Plautus, and Ennius, had exercised a similar license, and the poet is content to offend in such company. He threatens his antagonists with exposure if they continue their impertinences; and concludes by asking a favourable hearing.

Terence appears more anxious to assert that he works according to certain principles of art (though his argument amounts only to a quotation of precedent and authority) than to vindicate his originality.

Metre: Iambic Trimeter.

1. *Quom, cum* later form. Relative conjunction, from the pronoun *qui*. *Primum* superlative: root as in *prae, pro*.

2. *Id*. 'Logical' pronoun, referring to the words of the sentence, not demonstrative. *Id negoti*, not to be confounded with *id negotium*. The latter, 'this duty;' the former, 'so much.' *Negotium, ne (nec) otium*. *Credo*; the verb '*da-*' with a root *cre-*, pledge.

3. *Ut*, from *qui*, formerly *cut*. *Quas fecisset*, 'that the plays which he should compose might please the people.' Note the antecedence in time of *fecisset* to *placerent*; an accuracy little observed



Verum aliter evenire multo intellegit :

Nam in prologis scribundis operam abutitur,

Non qui argumentum narret, set qui malevoli

Veteris poetae maledictis respondeat.

Nunc, quam rem vitio dent, quaeso animum advortite.

Menander fecit Andriam et Perinthiam.

Qui utramvis recte norit, ambas noverit.

10

Non ita dissimili sunt argumento, et tamen

in English. In a copy of Bentley's ed. in the Br. Mus., a Ms. note suggests, I presume with some editions, *placeret* and *fabulis*, with little probability. *Quas fabulas* (root *fari*, speak); *b-ula* double diminutive. "If the noun be separated from the main verb by the relative clause, it sometimes takes its case from the relative clause, to which it is nearer." Prof. Key, Lat. Gr. § 1125. *Qui*, Sanscrit *ka-s*, *ko-s*, 'who,' &c.

4. *Aliter*. *Ali*, indefinite prefix. S. *anya*, *αλλος*, 'else.' *Intellego*, 'perceive,' properly 'sweep up,' not the prep. *inter*, but from *ava*; next, 'away,' as *interfacere*, 'to make away with,' *interire*, "to go away," 'die.'

5. *Nam*, perhaps connected with *nunc*, *νυν*, or a form of *enim*, which is *in*, and the acc. *im*, 'that.' *Abutor*, 'mispend.'

6. *Non qui*, 'not to relate the story, but to reply to the censures of a snarling old poet.' Luscius Lanuvinus, a writer apparently of ability, roughly handled by Terence in more prologues than one. *Qui*, abl. *quo* or *qui*, 'in order that he may.' *Set*, old form *sedum*, 'apart from': also the inseparable preposition *se* or *sed*.

8. *Nunc*, *num* with the enclitic *ce* or *c*: *num* still in *etiamnum*. *Quaeso*, old form of *quaero*. 'What they impute as a fault, I pray you, mark.' *Vitio*, second dative; as "Nec eam rem habuit religioni." Key's Gr. § 982.

9. *Andriam et Perinthiam*. Andros, one of the four largest of the Cyclades, fifty miles from the port of Athens, the Piræus. Perinthus, a town in Roumelia, now Ereklî, about sixty miles from Constantinople.

10. *Utramvis*: in *uter*, *κοτερος*, *πρετερος*, the *u* (*cu*) is the relative, the *ter* comparative: *vis* interchanges with *lubet*, *quibus* or *quibuslibet*, &c. 'He who knows either well, knows both.' *Recte*, *reg-*, 'make a straight line.' *Noverit*, fut. perf.; lit. 'who shall have examined.'

11. *Non ita*, 'not so different in plot,' lit. 'not of so different a plot,' abl. of quality: an adjective is always found with this abl. The *u* of *argumento* is long. *Non*, old forms *nenum* and *nenu*, i.e. *ne unum*. G. *nein*: so Engl. 'not,' 'no whit.' *Ne* is the simple negative. *Ita*, pronom. adv. Root *i-* (*is*).

Dissimili oratione sunt factae ac stilo.

Quae convenere, in Andriam ex Perinthia hic

Fatetur transtulisse, atque usum pro suis.

Id isti vituperant factum; atque in eo disputant,

Contaminari non decere fabulas.

Faciunt nae intellegendo, ut nihil intellegant

Qui cum hunc accusant; Naevium, Plautum, Ennium

Accusant: quos hic noster auctores habet:

Quorum aemulari exoptat neglegentiam, 20

Potius quam istorum obscuram diligentiam.

12. *Oratione*, 'dialogue:' *os*, 'mouth.' *Ac*, abbrev. of *atque*. *Stilo*, an iron pencil, for writing on waxed tablets. The flat end was used to erase: hence *vertere stilum*, 'to correct.'

14. *Fatetur*, (*ea*) *fat.* (*se*) *trans.*, 'what suited him the poet admits that he has transferred.' *Fateor* from *fari*, φα, φημι. *Tulisse*, the real reduplicate perfect will be found in the play, *tetuli*. Verb a form of *tollo*. Part. *latum* = *tlatum*; τλαω. (*Se*) the reflective pronoun is often omitted with a verb of promising.

15. *Isti* (compare 2d s. perf. act.). A demonstr. pronoun of the 2d pers. *Hic*, 'the one near me;' *iste*, 'near you;' *ille*, 'he yonder.' *Vitupero*, *vitium paro*, 'find fault.' *Factum*. The participial force is generally plain in Terence. 'That I have done this, these fellows censure.' *Atque*, 'and are hot upon this point, that plots ought not to be confounded.' *Contam.*, root *tag-* (*tango*), 'defiled by contact.'

17. *Faciunt nae intellegendo*, 'on my word they make it plain by being so knowing, that they know nothing,' &c. *Nihil*, comp. of *ne* and *hilum*. See 768.

18. Naevius, a writer of comedies in the first Punic War. He wrote a famous line, for which he was driven from Rome by the Metelli. Plautus flourished between Naevius and Terence. Twenty of his comedies are extant. Ennius died about ten years sooner than Terence. He was the friend of the elder Scipio Africanus.

19. *Hic*, root *ho-*, with the enclitic *ce* or *c*, 'lo.' So *iste*, *ille*, *istic*, *illic*. *Auctores*, i.e. *augitores*, *augeo*, αυγω, Eng. wax: 'to wax and wane.'

20. *Quorum aemulari*, 'whose carelessness he prefers out and out to copy, rather than the purblind accuracy of these gentry.' *Aemulari*, pps. root as in *imitor*. *Neglegentiam*: Mr. Key considers *neg* an inseparable prepos., like *se*, *ve*, *dis*, &c., and compares the German *nach* and English 'nigh.' *Neglego*, 'leave behind in choice.' *Diligentia*, *dis*, 'apart,' and *lego*, 'choose carefully.'

Dehinc, ut quiescant porro, moneo, et desinant  
Maledicere; malefacta ne noscant sua.

Favete, adeste aequo animo, et rem cognoscite,  
Ut pernoscatis, ecquid spei sit reliquum;  
Posthac quas faciet de integro comoedias,  
Spectandae an exigendae sint vobis prius.

22. *Porro*, 'for the future.' The same form of the prep. *pro* as in *porrigo*, *polliceor*, &c. *Porro*, 'forwards'; *retro*, 'backwards.' *Desinant*, lit. 'put down.' *Sino*, a form of *seco*, part. *situs*, 'left, lying.'

23. *Ne*, primitive Latin negative; used adverbially with *quidem*, and in compos. *neque*, *nefas*; and with the paragogic *g*, *negotium*, and perhaps *negligere*. *Ne* answers to  $\mu\eta$ , *non* to *ov*.

24. *Favete*, 'give me your attention and a fair hearing, and investigate the case, that you may determine whether any hope remains for the poet; whether the comedies which he shall again compose are to be sat out, or hissed off without a hearing.' *Favete*, with the frequent addition of *linguis*. A call for silence, especially in sacred rites. *Cognoscere rem*, a legal phrase, said of a preliminary inquiry. *Ecquid*= $\epsilon\iota\ \tau\iota$ . *Quas faciet comoedias*; see line 3. Two deriv. are suggested to *comoedia*:  $\kappa\omega\mu\omicron\varsigma\ \phi\delta\eta$ , 'a festive song'; or  $\kappa\omega\mu\eta$ , 'village,' the Doric for  $\delta\eta\mu\omicron\varsigma$ . *Integro*, whence our 'entire.' *In*, 'not,' and *tag-*, 'touch.'

27. *Spectandae vobis*. The dative depends on *sint*, and not on the gerundive or passive part. See Key's Gr. § 1295. *An*, used ordinarily before the second part of the question. Where it appears to ask a single question, it will be found always to imply a preceding alternative.

## ACTUS I.

### SCENA I.

SIMO. SOSIA.

*Si. Vos istaec intro auferte: abite. Sosia,*  
*Adesdum: paucis te volo. So. Dictum puta:*  
*Nempe ut curentur recte haec. Si. Immo aliud. So. Quid est,*

Simo, reminding Sosia of the obligations which bind him to his service, confides to him that the match between Pamphilus and Philumena, the daughter of his friend Chremes, is broken off, and that the nuptial ceremonies now in preparation are a mere pretence. Sosia wondering at this, Simo proceeds to explain his purpose. Commending his son's moderation in the pursuit of pleasure, and particularly the disinterestedness of his intercourse with Chrysis the Andrian courtesan, which had induced Chremes to propose the marriage, he describes the despair of Glycerium at the funeral of Chrysis, and his own consternation on discovering the love of Pamphilus from his attempts to console her. This had come to the ears of Chremes, who had refused to have any thing to do with Pamphilus. Sosia, inquiring if he means to take his son to task, Simo replies that Pamphilus can urge the reasonable indulgence allowed to youth, and prefers to try his disposition and purpose by concealing Chremes' estrangement, and requiring his obedience. Sosia is desired to watch Pamphilus and the schemer Davus, who, his master expects, will seek to thwart him out of mere contrariety. Meanwhile Simo hopes to prevail on Chremes to change his mind.

Metre: Iamb. Trim.

2. *Adesdum*, 'here a moment.' So *agedum*, *αγε εἴη*. *Paucis te volo*, 'I want you for a few words.' *Dictum*, 'think it said: you mean that all this should be well looked to.' Mme. Dacier thinks that Sosia here talks 'from the kitchen,' and considers *ars* to mean culinary skill.

3. *Nempe*, *nam*, 'to wit.' So *quippe* = *quiape*. *Curo*, old orthography *coero*; perhaps same root as in *quaero*. *Immo*, 'nay; rather something else;' a contradiction to the previous assertion: its most usual force. Mr. Long, *Class. Journ.*, argues that the word is *in modo*. If so, its negative power would be disguised under a complimentary form of words. Customary derivation *imus*, 'in the lowest or least degree,' 'at bottom.'

Quod tibi mea ars efficere hoc possit amplius?

*Si.* Nihil istac opus est arte ad hanc rem, quam paro;  
Set iis, quas semper in te intellexi sitas,  
Fide et taciturnitate. *So.* Exspecto quid velis.

*Si.* Ego postquam te emi, a parvulo ut semper tibi  
Aput me iusta et clemens fuerit servitus,  
Scis. Feci ex servo, ut esses libertus mihi, 10  
Propterea quod servibas liberaliter.  
Quod habui summum pretium persolvi tibi.

*So.* In memoria habeo. *Si.* Haut muto. *So.* Factum  
gaudeo,

4. *Ars*, 'skill, fitting power;' *ar-*, 'fit,' *apapa*. *Amplius*, root *am*, 'round,' and perhaps *plus* or *plenus*.

5. *Rem*, root *re-* or *ra-*, in *reor*, 'think.' *G. rathen*; Eng. thing, from *denken*, to think. *Est* for *es-it*, as *es* for *es-is*. Compare *fert*, *volt*, &c.

6. *Set iis*, 'but those which I have always marked in you, fidelity and discretion.' *Sitas*, abiding. *Fide*, &c., abl. in apposition with *iis*, dependent on *opus*. *Semper*, root *sim-* or *sam-*, one, *Gr. áma*, 'same,' and suffix *-per*, as in *nuper*, 'one unbroken time.'

7. *Exspecto*, 'I wait your pleasure.' *Velis*; subj. of indirect interrogative. Key's Gr. § 1196. *Quis*, S. *kas*, *ris*.

8. *Ego*, univ. in the cognate tongues. S. *aham*, *eyes*, ich, io, je, I, &c. *Te*, S. *tvam*, *sv* (*rv* Dor.), du, tu, thou, two (as one is I), &c. *Ut*, 'how from a little child your service here has proved both fair and gentle, you know.' *Iusta* and *clemens* apply strictly to the imposer of the service. *Iustus*: Bopp says from S. *yu*, 'join.' Prof. Key prefers *dic*, *dicare*, 'to bind,' *dicus*, *ius*. *Clemens*, pps. S. *kala*, 'mild-hearted.'

10. *Es'ses*, for *es-eses* or *es-eres*. So inf. *esse*, for *esese* or *esere*.

11. *Propterea*, root *prope*, and comp. suffix *ter*, as in *subter*, &c. The long *a* is explained in these pron. adv. by a contraction of *eam*. *Liberaliter*, 'honourably; like a freeman.' Pps. root as in *libet*. *Servibas*, for *serviebas*; compare *ibas*.

12. *Quod habui*, 'the greatest reward that I had to give I bestowed on you.' The relative and its so-called antecedent are divided by the other words of the relative clause. Key's Gr. § 1123. *Summus*, for *subimus*. *Pretium*, pps. root in *ᾤψιαμα*.

13. *In memoria*. Root *men-*, as in *mens*, *memini*, *mentior*, from the reduplication of the perfect. *Memini*, S. *mân*, 'think.' *Haud muto*, 'I don't regret it.' Frequentative from *moveo*, *movito*, *muto*. *Factum gaudeo*: *factum* refers more immediately to *feci*. *Si quid*

Si tibi quid feci aut facio quod placeat, Simo ;  
 Et id gratum fuisse advorsum te habeo gratiam.  
 Set hoc mihi molestum 'st : nam istaec commemoratio  
 Quasi exprobratio 'st immemori benefici.  
 Quin tu uno verbo dic, quid est quod me velis.

*Si.* Ita faciam. Hoc primum in hac re praedico tibi :

Quas credis esse has, non sunt verae nuptiae. 20

*So.* Cur simulas igitur ? *Si.* Rem omnem a principio  
 audies :

Eo pacto et gnati vitam et consilium meum  
 Cognosces : et quid facere in hac re te velim.  
 Nam is postquam excessit ex ephebis, Sosia, ac

*feci, (id a me) factum (esse) gaudeo*, 'I'm glad it is so, Simo, if I have done or do ought to please you.'

15. *Et id*, 'and that this has been acceptable to you, I hold a favour.' A choice piece of servility. *Et as 't.*

17. *Quasi, quam si*, 'is a kind of reproof to one forgetful of a kindness.'

18. *Quin, qui ne*, 'tell, how or why not.' *Uno*, old oeno ; so English *one*, *v* corresponding to the aspirate in *els*. 'Pray, sir, tell me, in a word, what it is you want of me.' The imperative with *quin* in place of the indicative. Key's Gr. § 1172. *Me velis*, as *quid me facies*, abl. ?—but it appears to partake of the construction of the double accusative with verbs of asking. *Velis*, subj. in indefinite expressions. Key's Gr. § 1189.

20. *Quas credis*, 'that this which you suppose to be such is no true marriage.' *Has, quas credis esse veras nuptias, non sunt*, &c.; or *esse* may be taken absolutely: 'these, which you think to be (on hand) are no true nuptials.'

21. *Cur simulas*. *Cur*, old *f. quor* or *quur*. *Quare, qua re*, 'by what means.' *Simulas*; root in *similis*, 'like.' *Simulare*, 'to pretend to be what you are not;' *dissimulare*, 'to pretend not to be what you are.' One gives the pretender, the other the dissembler. *Igitur=agitur?* 'It's done!'

22. *Eo pacto*. *Pactum*, 'an agreement, fixed understanding:' root *pag-*, 'fix,' *pango, paciscor, pax, πᾶσις*.

24. *Ex ephebis*, 'when he reached man's estate.' Athenian citizens were publicly registered three times: in infancy, on the second day of the *ἄναρτυα*; when seventeen years old, at the same festival, when they were termed *ἐφηβοί, ἐφ' ἡβῆ*, 'upon puberty'; and at twenty, when they were admitted among the men. Pamphilus had passed out of this class at the time mentioned.

Libera vivendi fuit potestas (nam antea  
Qui scire posses, aut ingenium noscere,  
Dum eum aetas, metus, magister cohibebant? So. Ita'st).

Si. Quod plerique omnes faciunt adulescentuli,  
Ut animum ad aliquod studium adjungant, aut equos  
Alere, aut canes ad venandum, aut ad philosophos: 30  
Horum ille nihil egregie praeter cetera  
Studebat, et tamen omnia haec mediocriter.  
Gaudebam. So. Non iniuria: nam id ego arbitror  
Adprime in vita'sse utile, ut ne quid nimis.

Si. Sic vita erat: facile omnes perferre ac pati:  
Cum quibus erat cumque una, iis sese dedere:

25. *Libera vivendi potestas*, 'free scope of living.' Read from *nam* to *ita'st* as a parenthesis. Regard the colon after *philosophos* only as a strong pause of contrast: 'To none of these pursuits did he apply himself especially beyond the rest; and yet to all in moderation.'

26. *Qui*, 'how;' *aut (altero)*, 'one of two.' *Aut* "divides two notions essentially different, while *vel* marks a distinction either not essential in itself or unimportant in the mind of the speaker." Key's Gr. § 1444.

27. *Aetas, aevitas, aevum, αἰών, αἰ.* *Magister, mag-* as in *magnus*. So *minister* from *minus*, 'a servant.'

28. *Adulescentuli*, 'very young men.' Root *ole-*, grow. Compare *alo*.

29. *Equos alere*. For *ad equos alendum* or *-dos*. With *philosophos* supply *audiendum*. *Canes*, S. *svan, κύνων, chien, hound, &c.*

31. *Egregie, e, grex. Cetera, ἑτερος*, comparative form. All others compared with *this* or *that*, *these* or *those*.

32. *Studebat*, cf. *σπουδῇ*. *Mediocriter, μεσ-*, 'mid.'

33. *Gaudebam*. S. *hlad, γῆθεω, jouir, glad*.

34. *Ut ne quid*, 'that one do nothing to excess.' One of the three golden precepts at Delphi, *μηδὲν ἄγαν*. *Ut ne*, a repetition not unusual. Supply *facias*.

35. *Sic*. Root in *ho-*, with the enclitic *c*. *Facile*, 'he bore gently and patiently with all;' lit. 'he gently bore and complied with all.' These infinitives to *obsequi* may be regarded as the subject of *erat*; or as an amplification of what preceded, when they form the construction known as the historic infinitive, with which the *adversus* best agrees.

36. *Cum quibus erat cumque*, 'with whomsoever he was in company.' So "Quo nos cumque feret melior fortuna," Hor. *Und*, adv. abl.

Eorum studiis obsequi : [advorsus nemini :  
 Numquam praeponens se illis] ita facillume  
 Sine invidia laudem invenias, et amicos pares.

So. Sapienter vitam instituit : namque hoc tempore 40  
 Obsequium amicos, veritas odium parit.

Si. Interea mulier quaedam abhinc triennium  
 Ex Andro commigravit huc vicinia,  
 Inopia et cognatorum neglegentia  
 Coacta, egregia forma atque aetate integra.

So. Hei, vereor ne quid Andria adportet mali.

Si. Primum haec pudice vitam parce ac duriter  
 Agebat, lana ac tela victum quaeritans :  
 Set postquam amans accessit, pretium pollicens,  
 Unus et item alter ; ita ut ingenium'st omnium 50  
 Hominum ab labore proclive ad lubidinem,

37. By the omission of the bracketed passage, the difficulty of the scanning is escaped, as well as the weak repetition of the same sentiment. Bentley regards *advorsus* and *praeponens* as ungrammatical.

39. *Pares*, obsequendo sc. *Pares* verb, not adjective.

40. *Hoc tempore*, 'as times go now, Compliance raises friends, and truth breeds hate.' Colman. Another of Sosia's wise saws, uttered in servile sense.

42. *Abhinc triennium*, 'now three years ago.' Acc. of duration.

43. *Huc vicinia*, 'to this neighbourhood.' The partitive genitive with an adverb. Key's Gr. § 923. Zumpt, lxxxi. *Vicinia*, *vicinus*, *vicus*, a 'quarter,' *oikos*, conf. Eng. -wic, -wich.

45. *Egregia forma*, 'of exceeding beauty, and in the bloom of youth.' Ablatives of quality. "It is essential that an adjective accompany this ablative." Key's Gr. § 1010.

46. *Vereor ne*. With verbs of fearing *ne* is used if the object is not desired, *ut* if it is. Or thus: In such sentences an alternative is suppressed, and in English we state that one which in Latin is understood, and *v.v.* *Ne quid vereor*, 'may she bring no harm (but) I fear (she will).' 'I fear she will bring harm.'

49. *Lana ac tela*, 'by wool and web,' i.e. distaff and loom. *Lana*, *λῆνος*, Dor. *λᾶνος*. *Tela*, *texo*: 1. web; 2. warp; 3. loom. *Quaeritans*, frequentative, 'assiduously seeking.' *Pollicens*, *pro* and *liceor*, 'bid.'

50. *Item* = *itidem*, 'so the same, so again, alike so, also.'



Accipit conditionem, dein quaestum occipit.  
 Qui tum illam amabant, forte, ita ut fit, filium  
 Perduxere illuc, secum ut una'sset, meum.  
 Egomet continuo mecum : Certe captus est :  
 Habet. Observabam mane illorum servulos  
 Venientes aut abeuntes : rogitabam, Heus puer,  
 Dic sodes, quis heri Chrysidem habuit? nam Andriae  
 Illi id erat nomen. So. Teneo. Si. Phaedrum aut Cliniam aut  
 Niceratum dicebant : nam hi tres tum simul 60  
 Amabant. Eho, quid Pamphilus? Quid? symbolam  
 Dedit, coenavit. Gaudebam. Item alio die  
 Quaerebam : comperiebam nihil ad Pamphilum  
 Quidquam adtinere. Enimvero spectatum satis  
 Putabam, et magnum exemplum continentiae :

52. *Accipit.* "She took the offers, and sets up the trade."

Colman.

53. *Filium.* Root as in *ovus, vlos, fio, secundus*, and perhaps female.

55. *Egomet.* *Met*, enclitic; 'man;' so Eng. 'self.' *Certe captus est*, 'beyond doubt he's caught; he's hit!' *Habet*, the well-known shout of the circus when a gladiator was struck. *Captus est* may allude to the successful cast of the Retiarius.

56. *Mane.* The forms *mane* and *mani*, *here* and *heri*, are true datives (and abl.) of time. *Mane* exists as a noun.

58. *Dic sodes*, 'prythee tell me.' According to the usual derivation, *si audes*, for *si audies*, as *sis, si vis*. *Sodes*, from *sede*-, originally a boon-companion; cf. *sodalis*, 'friend.' *Heri, hes, hesterno*, 'yesterday,' *χθες, hier*. *Andriae illi*, 'that Andrian's name:' dative of relationship.

61. *Symbolam*, 'his reckoning or "shot."' In Goldsmith's Essay on Clubs, mention is made of the reckoning being paid before the ale is drawn. *Coena*, the chief meal. "Vesperna, quam nunc coenam appellamus," Festus.

63. *Nihil quidquam*, 'nothing touched Pamphilus at all.' *Quidquam*, a rare construction; see Key's Gr. § 909.

64. *Spectatum satis*, 'proved sufficiently.' "Ut fulvum spectatur in ignibus aurum," Ov. "The word *confictatur* may suggest a reference to the rubbing of metals to test their purity." Parry. *Enimvero*, 'in very truth.' *Vero*, 'in fact.'

65. *Comperiebam*, 'I brought up : *per-* or *par-*, 'bring to light.'

Nam qui cum ingeniis conflictatur eiusmodi,  
 Neque commovetur animus in ea re tamen,  
 Scias posse iam habere ipsum suae vitae modum.  
 Quom id mihi placebat; tum uno ore omnes omnia  
 Bona dicere, et laudare fortunas meas,  
 Qui gnatum haberem tali ingenio praeditum.  
 Quid verbis opus est? fama hac impulsus Chremes,  
 Ultro ad me venit, unicam gnatam suam  
 Cum dote summa filio uxorem ut daret.  
 Placuit: despondi: hic nuptiis dictus est dies.

70

*So.* Quid igitur obstat, cur non fiant? *Si.* Audies.

Fere in diebus paucis, quibus haec acta sunt,  
 Chrysis vicina haec moritur. *So.* O factum bene!  
*Beasti:* ei metui a Chryside. *Si.* Ibi tum filius,

*Exemplum, ex and emo;* perhaps diminutive for *eximulum*: the original sense of *emo* is 'to take,' 'put,' as in *adimo, como, &c.* Others from *ex* and *amplus*.

68. *Scias posse*, 'you can feel sure that he is quite able to regulate his own conduct.' *Modus*, root as in *metior*, 'a standard,' *measure*.

70. *Dicere; laudare.* Historic infinitives. *Fortunas meas qui*, 'my happiness in possessing a son endued with so excellent a disposition.' The personal pronoun *mei* is understood in the possessive, as antecedent to *qui*. *Fortuna* in the pl. usually means 'property.' Root as in *sors*, from *sali*-, 'leap out, the lot drawn.'

"I gained a son;

And such a son as all men held me happy." *Samson Agonistes.*

72. *Verbis.* Abl. of thing needed. The person needing is in the dative. *Fama*: root *fa*-, as in *fari, &c.*, 'common talk.'

73. *Ultro*, 'direct to me.' *Il-, ol-, ul-*, all indicate direction. The derivation from *volo* is inadmissible.

74. *Dote.* *Dos* originally meant the sum or present given by the man in exchange for the woman (*Il. xvi.*). *Uxor*: root apparently as in *iugum, &c.*

75. *Placuit*, 'we settled it.' *Impers.* In the senate *placet* signified the 'Ayes.' *Despondi*, 'I contracted him.' As we say, 'down,' 'on the nail.' Varro explains as *de sponte*; but the derivation is through *σπονδή*. *Dies*, root *div*-, light, *Διός, diurnus, &c.*

77. *Paucis.* *So τавρος, paullum, poco, peu,* and perhaps *few*.

78. *Moritur.* *S. mri, ἄπορος, μωπος.*

79. *Beasti*, 'I'm delighted;' lit. 'you have made me fortunate:'

Cum illis, qui amarant Chrysidem, una aderat frequens : 80  
 Curabat una funus : tristis interim,  
 Nonnumquam conlacrumabat. Placuit tum id mihi.  
 Sic cogitabam : Hic parvae consuetudinis  
 Causa huius mortem tam fert familiariter :  
 Quid si ipse amasset ? quid mihi hic faciet patri ?  
 Haec ego putabam'sse omnia humani ingeni .  
 Mansuetique animi officia. Quid multis moror ?  
 Egomet quoque eius causa in funus prodeo,  
 Nihil suspicans etiam mali. So. Hem quid id'st ? Si. Scies.  
 Effertur. Imus. Interea inter mulieres, 90  
 Quae ibi aderant, forte unam adspicio adulescentulam,  
 Forma bona. So. Fortasse. Si. Et voltu, Sosia,  
 Adeo modesto, adeo venusto, ut nil supra.  
 Quae cum mihi lamentari praeter ceteras  
 Visa'st, et quia erat forma praeter ceteras  
 Honesta et liberali, adcedo ad pedisequas :  
 Quae sit, rogo. Sororem'sse aiunt Chrysidis.

hence *beatus* ; *anus beata*, 'rich.' *Ibi*, pronom. adv. of time and place ; a true dative from *is*, like *tibi*, *ubi*, &c.

81. *Funus*, connected with *fungor*.

83. *Hic*.

"Merely for a small acquaintance-sake,  
 He takes this woman's death so nearly." *Colman*.

*Tam*, root *to-*, 'thus,' as *quam* from *quis*. *Familiariter*, a term derived from the *familia*, or household tie.

86. *Humani ingeni*, 'the services of a courteous nature and gentle heart.' *Manu suetus*, 'tamed.'

89. *Nihil*, 'suspecting no ill as yet.'

92. *Forma bona*, 'of fair shape.' So afterwards *forma honesta et liberali*, 'of distinguished and noble bearing.' *Forma*, 'bearing,' from *fero*. So *species* 'look,' *facies* 'make.' *Voltu*, 'and of countenance so modest and so beauteous that nothing could surpass it.' *Voltus*, 'the expression and play of feature ;' from *vol-*, 'will.'

95. *Pedisequas*, 'attendants ;' 'followers on foot.' *Pedisequi* and *-ae* were the lowest class of slaves. At a Greek funeral hired mourners, usually Carian women, often followed.

Percussit ilico animum. Attat hoc illud est,  
Hinc illae lacrymae, haec illa 'st misericordia.

So. Quam timeo, quorsum evadas. Si. Funus interim  
Procedit: sequimur: ad sepulcrum venimus: 101  
In ignem imposita 'st: fletur. Interea haec soror,  
Quam dixi: ad flammam accessit imprudentius.  
Satis cum periclo. Ibi tum exanimatus Pamphilus  
Bene dissimulatum amorem et celatum indicat:  
Adcurrit: mediam mulierem complectitur:  
Mea Glycerium, inquit, quid agis? cur te is perditum?  
Tum illa, ut consuetum facile amorem cerneret,  
Reiecit se in eum flens quam familiariter.

So. Quid ais? Si. Redeo inde iratus, atque aegre ferens.  
Nec satis ad obiurgandum causae. Diceret, 111

98. *Ilico*, in loco, 'on the spot.' *Attat*, for *atat*, is used to mark a sudden discovery. Key's Gr. § 1445. *Hoc illud*: "ho and illo are used together to mark the connection of something present with something past. 'Ah, ah! then, this explains that matter; hence all that weeping, all that sympathy.'" Key's Gr. § 1110. *Hinc illae lacrymae* has become a proverb.

100. *Quorsum*, *quoversum*, as in *horsum*, 'hitherwards.' *Interim*, 'during that,' from pronoun *i-* or *eo-*. The terminations *in*, *im*, and *inde*, are varieties of the same form; as seen in *exin*, *exim*, *exinde*.

101. *Ad sepulcrum*; here put for the funeral pile.

102. *Fletur*, 'they weep.' Pass. impers. So *dicitur*, 'they say.' Ital. *si dice*. *Fletus*, 'weeping'; *lacrymae*, 'tears.'

103. *Flamma*; *flagma*, *flagro*, φλεγ-. *Imprudentius*, 'too thoughtlessly.' The other member of the comparison is often thus omitted.

104. *Periculum*; not from *pereo*, but a root *per-*, 'try;' as in *ex-prior*, *peritus*, 'tried, skilful.' *Petriculum*, 'trial, hazard, risk.'

106. *Mediam*, 'enfolds the girl round the waist;' *plica* as in *simplex*, &c.

107. *Cur*, 'why are you going to destroy yourself?' *Perditum*, supine after a verb of motion.

108. *Ut*. "So that you might easily perceive their long, long love." Colman.

109. *Quam familiariter*, 'O how familiarly!' *Quam* is used with positive adverbs to enhance their meaning.

110. *Aegre ferens*, 'hurt at heart.'

111. *Nec satis*, 'not that I had much ground for reproof.'

Quid feci? quid commerui aut peccavi, pater?  
 Quae sese in ignem iniicere voluit, prohibui:  
 Servavi: honesta oratio 'st. So. Recte putas:  
 Nam si illum obiurges, vitae qui auxilium tulit;  
 Quid facias illi, dederit qui damnum aut malum?

Si. Venit Chremes postridie ad me, clamitans:  
 Indignum facinus: comperisse, Pamphilum  
 Pro uxore habere hanc peregrinam. Ego illud sedulo  
 Negare factum. Ille instat factum. Denique 120  
 Ita tum discedo ab illo, ut qui se filiam  
 Neget daturum. So. Non tu ibi gnatum? Si. Ne haec qui-  
 dem

Satis vehemens causa ad obiurgandum. So. Qui cedo?

Si. Tute ipse his rebus finem praescriptisti, pater.

112. *Quid* is used with *peccavi*, and perhaps with *commerui*, as *quidquam* with *attinere*, 64: 'wherein have I deserved punishment, or done wrong?' *Mere*-, 'deserve, earn.' *Pecco*, perhaps connected with *ped* in *pejor*.

114. *Honesta*, 'it's a fair plea.' *Honestus*, from *honus* (akin to *onus*, 'a burden'), 'a public charge.' *Recte*, 'you judge well.'

115. *Vitae*, dat. *Auxilium*; root as in *augeo*. *Tulit*, *dederit*: *tulit* states a fact, *dederit* a supposition: 'what must you do to him who may chance to do hurt or harm?' *Damnum* or *dampnum*, 'damage,' usually derived from *deimo*, 'to take away.' Prof. Key derives from *dap*-, 'expense,' as *sompnus* from *sop*- in *sopor*.

118. *Indignum facinus*, 'the thing was outrageous'

119. *Pro uxore* . . . *peregrinam*, 'stranger-woman,' in the sense of courtesan: as in the Bible. *Pereger*, *per ager*, 'through the country.' It. *pellerino*, Eng. 'pilgrim.' *Sedulo*, 'earnestly,' 'frankly'; not from *sedeo*, but from *se*, 'apart,' and *dolus*, 'guile.' *Ego*, 'I emphatically persist in denying that to be fact.' *Negare*: *ne*, *neg*, as in *negotium*, and *aio*. Infin. indicating persistency.

120. *Denique*, 'in short, I part from him at the time on the understanding that he refuses to give his daughter.'

122. *Non tu*, 'didn't you thereon rate your son?' The spirit of the dialogue supplies the verb. So "bene te pater," Ov.

123. *Vehemens*; *veh* or *ve*, 'away,' one of the inseparable prepositions. *Cedo*: root *da*- or *dic*-; sing. *cedo*, pl. *cede*.

124. *Finis*, sing. 'an end,' pl. 'boundaries, territory.' Bopp derives from *findo*, *fid*-, 'to cleave.'

Prope ad'st, cum alieno more vivendum 'st mihi :  
Sine nunc meo me vivere interea modo.

*So.* Qui igitur relictus est obiurgandi locus ?

*Si.* Si propter amorem uxorem nolet ducere,  
Ea primum ab illo animadvortenda iniuria 'st.  
Et nunc id opéram do, ut per falsas nuptias 130  
Vera obiurgandi causa sit, si deneget :  
Simul sceleratus Davos siquid consili  
Habet, ut consumat nunc, cum nihil obsint doli :  
Quem ego credo manibus, pedibus, obnixè omnia  
Facturum : magis id adeo, mi ut incommodet,  
Quam ut obsequatur gnato. *So.* Quapropter ? *Si.* Rogas ?  
Mala mens, malus animus. Quem quidem ego si sensero—  
Set quid opus est verbis ? sin eveniat, quod volo,  
In Pamphilo ut nil sit morae ; restat Chremes,  
Qui mi exorandus est ; et spero confore. 140  
Nunc tuom 'st officium, has bene ut adsimules nuptias :

125. *Alieno more*, 'after another's humour.' *Alio*, 'in another fashion.'

128. *Uxorem ducere*, 'to marry.' The bride was conducted to her husband's house in the evening. *Duc-*, G. *zug*, E. *tug*, tow.

129. *Id operam do*, 'I am labouring at this.' The neuter accusative pronoun used without direct government ; l. 64.

132. *Simul*, 'and that the scoundrel Davus, if he has any knavery on hand, may waste it, when his tricks can do no harm.' *Si quid habet* ; a contingency ; he may or may not. *Si quid habeat*, 'if he had,' the supposition of his having being negated.

134. *Manibus, pedibus*, 'tooth and nail.'

135. *Mi ut*. The loss of its place by the conjunction gives unusual emphasis to *mi*. *Incommodare* ; *commodus*, 'fitted to,' *cum modo*.

137. *Mala*. These words contain a simple proposition : 'bad's the mind when the heart's bad.' A bad heart (*animus*) suggests bad counsels (*mens*). *Quem quidem*, 'whom, by the way, if I catch at'—his tricks, understood. Like the *quos ego* of Neptune.

139. *Morae* ; root as in *maneo*.

140. *Et spero confore*, 'and I hope to succeed,'—that it will prove so. The only tense in which this compound of *fu-* occurs.

Perterrefacias Davom : observes filium,  
 Quid agat, quid cum illo consili captet. *So.* Sat est :  
 Curabo : eamus nunc iam intro. *Si.* I prae, sequar.

## SCENA II.

SIMO. DAVOS.

*Si.* Non dubium 'st, quin uxorem nolit filius :  
 Ita Davom modo timere sensi, ubi nuptias  
 Futuras esse audivit. Set ipse exit foras.

142. *Perterrefacias* ; after *ut* : 'tis now your part to counterfeit these nuptials well ; to frighten Davus thoroughly, and to watch my son, what he's about, what scheme he's hatching with the fellow.' *Capto*, frequ. *Consilium*, cum and a form of *sed* in *sedeo*. From the same root are derived *sella*, *solium*, *consul*, *exul*, &c.

144. *Nunc iam*, 'now at last.' No elision, or *synalæpha*, at *intro*, owing to the hiatus produced at the close of the sentence. *Sosia* appears no more : he is, in the language of the commentators, only a 'protatic personage.'

Davus, not perceiving his master, wonders that he takes the quarrel with Chremes so quietly, and suspects a scheme to lull Pamphilus and himself into a false security respecting his wishes as to his son's marriage. He is suddenly and roundly accosted by Simo, who requires him to remind Pamphilus that times are changed ; and being significantly warned of the risks awaiting evil counsellors, is openly advised of the consequences to himself if he gets 'to his dog's tricks' to break off this marriage.

Metre: Iamb. Trim. 145-147, 170-172. Clausula I. Dim. 148. I. Tetram. 148, 150, 153-169 ; 173 *ad fin.* Troch. Tetr. 151, 152. Iambic Tetrameters without addition are to be understood as catalectic, or complete ; Troch. Tetr. as catalectic, or incomplete. See Introduction.

146. *Ita*, 'so apprehensive just now did I perceive Davus to be.' *Timere*, 'to fear punishment ;' *versor*, 'to feel awe and reverence.' *Ubi* : a true pronoun ; dative like *sibi*, *tibi*. That the form is *cubi* (from *quo*) is evident from the words *ne-cubi*, *si-cubi*.

147. *Ipse*. *Is* and *pse*, a form of *pte*, as in *meapte*, &c. At first the *is* alone was declinable, *ipse*, *capse*. *Foras*, acc. of motion : 'he comes to the door and out ;' but *feris est*. The word has two forms, this of the *a* declension in the sense of 'house ;' the other, *fores*, used of the door ; properly the valves, which in good houses were always double. Confr. *supra*, 'door,' Fr. *fors* and *hors*. See l. 228, 413,

*D.* Mirabar, hoc si sic abiret : et heri semper lenitas  
Verebar quorsum evaderet :  
Qui postquam audierat non datum iri filio uxorem suo, 150  
Numquam cuiquam nostrum verbum fecit, neque id aegre  
tulit.

*Si.* At nunc faciet ; neque, ut opinor, sine tuo magno  
malo.

*D.* Id voluit, nos sic nec opinantes duci falso gaudio,  
Sperantes iam amoto metu, interea oscitantes opprimi,  
Ut ne esset spatium cogitandi ad disturbandas nuptias :  
Astute, *Si.* Carnufex, quae loquitur ? *D.* Herus 'st, neque  
provideram.

*Si.* Dave. *D.* Hem, quid 'st ? *Si.* Ehodum, ad me.

*D.* Quid hic volt ? *Si.* Quid ais ? *D.* Qua de  
re ? *Si.* Rogas ?

*Meum* gnatum rumor est amare. *D.* Id populus curat scilicet.

*Si.* Hoccine agis, an non ? *D.* Ego vero istuc. *Si.* Set  
nunc ea me exquirere, 160

148. *Mirabar*, 'I wondered if this would pass off so easily, and always had my doubts where master's good-humour would end.'

150. *Non datum iri*, 'that they were not going to give a wife.' "A future passive expressed by the impersonal passive infin. of *ir-*, 'go,' and the acc. supine." Key's Gr. § 1262.

153. *Id voluit*, 'his design was that, with no idea of his object, we should indulge in groundless joy, full of confidence, and free at last from fear, and straightway be surprised off our guard.' *Oscitantes*, frequent. from *os* and *ciere*, 'all agape.'

155. *Spatium*, akin to *pateo*. *Cogitandi*, 'of collecting our thoughts.' *Disturbandas* : *turba*, *turbo*, from *tur-*, *ter-*, whirl, 'turn : 'torqueo.

156. *Carnifex*, 'hangdog ;' an opprobrious epithet. Executioners were held in abhorrence, and rarely allowed to enter Rome. Lit. 'flesher.'

158. *Rogas*, akin pps. to *precor* ; S. *prach*, Eng. *ask*, *pray*.

159. *Meum*, 'it's said my son has an intrigue. O, much indeed the town cares for that.' *Scilicet*, ironically, 'one may know.' *Rumor* from an old form *rumo*, as *clamor* from *clamo*. S. *ru*, akin to *raucus*, *rugio*.

160. *Hoccine*, 'are you attending or not ? Certainly I am



Iniqui patris est. Nam, quod antehac fecit, nihil ad me adtinet.

Dum tempus ad eam rem tulit, sivi animum ut expleret suum : Nunc hic dies aliam vitam defert, alios mores postulat.

Dehinc postulo, sive aequom 'st, te oro, Dave, ut redeat iam in viam.

D. Hoc quid sit? Si. Omnes, qui amant, graviter sibi dari uxorem ferunt.

D. Ita aiunt. Si. Tum siquis magistrum cepit ad eam rem improbum,

Ipsum animum aegrotum ad deteriore partem plerumque adplicat.

D. Non hercle intellego. Si. Non? hem. D. Non : Davos sum, non Oedipus.

Si. Nempe ergo aperte vis quae restant me loqui. D. Sane quidem.

Si. Si sensero hodie quidquam in his te nuptiis 170

Fallaciae conari, quo fiant minus ;

minding you.' *Istuc*, 'to the place where you are.' *Annon* usually in direct questions; *necne* in indirect.

182. *Animum*; root as in *aveuos*, *ventus*; *an*, 'breath,' 'wind.' Hence Prof. Key derives 'inkling.'

183. *Postulat*, from *posco*.

184. *Aequum*; Bopp from S. *eke*, 'one.' *Ut redeat*, '(to prevail on him) to amend his ways.'

186. *Ita aiunt*, 'so I've heard.' *Ut aiunt*, 'they say;' a common introduction to proverbs. *Tum siquis*, 'and if one of them get an evil counsellor to aid him, ten to one the fellow influences for the worse a mind diseased enough itself' *Plica-*, 'to fold to, fasten to.' Fr. *plier*. *Deterior*; root *de*, *tero*, 'rub down'; cf. *detrimentum*. The word is not used in the positive. *Plerumque*, root *ple-*, *πλε-*, as in *plenus*.

188. *Davos sum*, 'I'm Davus,'—a poor plain fellow. The *um* of *sum* is the suffix of the 1st pers., seen in *opai*, from the pronoun *me*. The word in full is *es-um*. S. *asna*, *equi*, 'is,' &c. *Fu-*, root of the perfect tenses, is S. *bhu*, *phu*, *be*.

189. *Loqui*; S. *lap*; 'talk.' *Sane quidem*, 'faith, yes.' *Sanus*, root *sa*, as in *saos*, *salvus*?

171. *Conari, quo fiant minus*, 'to try to hinder them;' *quominus*,

Aut velle in ea re ostendi, quam sis callidus :  
Verberibus caesum te in pistrinum, Dave, dedam usque ad  
necem,

Ea lege atque omine, ut, si te inde exemerim, ego pro te  
molam.

Quid, hoc intellextin' ? an nondum etiam ne hoc quidem ? D.  
Immo callide :

Ita aperte ipsam rem modo locutus, nil circuitione usus es.

Si. Ubivis facilius passus sim, quam in hac re, me deludier.

D. Bona verba, quaeso. Si. Inrides : nil me fallis.  
Edico tibi,

Ne temere facias. Neque tu haut dices tibi non praedictum.  
Cave. 179

'so that the less they be accomplished.' *Fallacia*; *fall*-, *σφαλλω*.  
Fr. *faillir*.

172. *Callidus*, 'clever.' *Call*- in *calleo*, 'thick-skinned,' as a workman's hand; hence 'skilful,' &c.

173. *Verberibus*, 'I'll have you whipped, Davus, and commit you to the mill for life, with this condition and assurance, that when I take you out, I'll grind for you.' *Verberibus*; *ver*-, root as in *ῥαπαρσσω*, 'strike hard:' *b*, dim. *Caesum*, root of *caedo*, connected with *cad*-, as 'fell' and 'fall.' *Pistrinum*, 'a pounding place.' *Pinso*, *πτισσω*; S. *pish*, 'bruise;' *πῖσ-*, *πῖτ-*, 'pestle.' *Necem*, *nec*, *νεκρος*, *perniciēs*.

174. *Lege*; root *pps*. as in *licet*. *Omine*, *osmen*, "quod ex ore prius elatum est," Varro; or for *audimen*.

175. *Immo callide*, 'O yes, thoroughly. You've come so broadly to the point at once; you've used no circumlocution.' *Circuitio*, 'circus,' *κύκλος*.

177. *Ubivis*, 'I could allow myself to be played with in anything more readily than in this.' *Deludier*, old inf.

179. *Neque tu haut*, 'and certainly you shall not say you were not forewarned,' *praedictum esse*, pass. impersonal. *Neque haut*, a strengthened negative.

"These eyes, that never did nor never shall

So much as frown on you." *King John*.

The French say *ne—pas*, *ne—point*, &c.

## SCENA III.

DAVOS.

Enimvero, Dave, nil loci 'st segnitiae neque socordiae,  
 Quantum intellexi modo senis sententiam de nuptiis :  
 Quae si non astu providentur, me aut herum pessum dabunt.  
 Nec quid agam certum 'st : Pamphilumne adiutem, an auscul-  
 tem seni.

Si illum, relinquo, eius vitae timeo : sin opitulor, huius minas ;  
 Cui verba dare difficile 'st : primum iam de amore hoc com-  
 perit :

DAVOS is perplexed, not knowing with which to side, son or father; the latter, "a shrewd old cuff not easily deceived," and by no means well disposed already to himself. On the other hand, there are these silly lovers, whom he cannot help liking, though Pamphilus is fond enough to promise that he will acknowledge and educate the child, and actually believes some story about Glycerium,—that she is an Athenian rescued from a wreck by Chrysis' father. Ridiculous. At any rate he will go to the market-place, and forewarn Pamphilus of the coming storm.

Metres: I. Tetr. 180-188, 201. I. Tr. 189-198, 200. Tr. Tetr. 199.

180. *Enimvero*, 'indeed, indeed, Davus, there's no room for sloth or stupidity.' *Socordia*, 'want of heartiness.' *Se*, insep. prep.

181. *Quantum*, 'so far as I have sounded the sentiments of the old gentleman.'

182. *Pessum dabunt*, 'will bring us to the dogs;' pps. *pedes ver-sum*, 'to the ground.' The word appears rather a verbal, as in the phrases, *venum, victum dare*. Some connect it with *βυβος*, Ion. *βυβος*, 'depth.'

183. *Adiutem, auscultem*; indirect interrogatives, depending on the preceding clause. *Adiutem* frequent from *iuva-*.

184. *Opitulor*, from *op-*, 'help,' and *toll-*, 'bring.' Prof. Key refers these compounds (*remigare, velificare*, &c.) to nouns and adjectives obtained by previous composition; as *opitula-* from an obsolete adj. *opitulo-*, 'bringing help'; *remiga* from *remig-* (*remex*) = *remo + ago*. Gr. § 742, note.

186. *Ne quam*, 'lest I devise any trick.' *Qui*, 'any,' is enclitic, and follows *si, ne, num, nisi*, and the relatives and relative adverbs.

187. *Si senserit*, 'if he find me out, I'm lost; or if he take any

Me infensus servat, ne quam faciam in nuptiis fallaciam.  
 Si senserit, perii, aut quam lubitum fuerit causam ceperit,  
 Qua iure qua me iniuria praecipitem in pistrinum dabit.  
 Ad haec mala hoc mi accedit etiam : haec Andria,  
 Si ista uxor, sive amica 'st, gravida e Pamphilo 'st. 190  
 Audireque eorum 'st operae pretium audaciam :  
 Nam inceptio 'st amentium, haud amantium :  
 Quidquid peperisset, decreverunt tollere :  
 Et fingunt quandam inter se nunc fallaciam,  
 Civem Atticam 'sse hanc. Fuit olim hinc quidam senex,  
 Mercator : navem is fregit apud Andrum insulam :  
 Is obiit mortem. Ibi tum hanc eiectam Chrysidis  
 Patrem recepissee orbam, parvam. Fabulae.  
 Mi quidem non fit verisimile ; at ipsis commentum placet.  
 Set Mysia ab ea egreditur. At ego hinc me ad forum, ut

fancy that pleases him, rightly or wrongly, he'll throw me neck and crop into the mill.' *Senserit*, future: *aut (si) quam lubitum fuerit*, future form of *lubet*: *S. lubh*, 'desire.' *Qua*, sc. *causa*, repeated, 'by which' (he can do it); al. *quo iure*.

190. *Gravida*. *S. guru*, *gravis*.

191. *Operae*, 'it's worth while to mark their confidence.' *Audacia*, *audax*, *audeo*; so *fallo*, *fallax*, *fallacia*.

192. *Nam inceptio*, 'why, it's the proceeding of a pair of fools.'

193. *Decreverunt*, *cer-*, *κρίναι*, *S. kri*, 'to sift corn (*ceres*),' 'to separate,' 'to distinguish between,' 'to decide.' *Tollere*; so the Americans, 'to raise.' The father, if he determined to acknowledge the child, raised it from the ground.

194. *Interse*, as one word. The preposition is a proclitic. Key's *Gr.* § 28.

195. Davus naturally passes from the *oratio obliqua*, or reported speech, to the direct, and back again. 'They pretend that she's an Athenian,—some old fellow traded hence long ago, got wrecked on Andros; died. Then they say that Chrysis' father picked up the little orphan and reared her. Stuff!' To give Glycerium a right of marriage with an Athenian, both her parents must be citizens. *Orba*, *S. rabh*, *ὀρφανός*, *rapio*, 'reft.'

199. *Commentum*, 'the fiction;' root *men-*, in *memint*, *reminiscor*, *comminiscor*, &c.

200. *Ego hinc me, rapiam* so.

Conveniam Pamphilum, ne de hac re pater imprudentem op-  
 primat. 201

## SCENA IV.

## MYSIS.

Audio, Archylis, iamdudum : Lesbiam adduci iubes.  
 Sane pol'lla temulenta'st mulier et temeraria,  
 Nec satis digna, cui committas primo partu mulierem :  
 Tamen eam adduci? inopportunitatem spectate aniculae :  
 Quia compotrix eius est. Di, date facultatem obsecro  
 Huic pariundi, atque illi in aliis potius peccandi locum.

201. *Conveniam*. "Many verbs originally intransitive become transitive when compounded." Key's Gr. § 904.

Mysis, speaking to Archylis, a servant within, grumblingly promises to fetch Lesbia, a drunken old midwife not fit to undertake a delicate case; but then "this Lesbia's her pot-companion." Seeing Pamphilus coming with consternation in his looks, she steps aside.

Metres : Tr. Tetr. 202-207. I. Tetr. 208, 209.

202. *Audio*. The *iam* in *iamdudum* explains the present, 'I hear, and have heard you now for some time.' *Audiebam iamdudum*, 'I had heard then for some time.'

203. *Sane pol*, 'by my troth.' "That Lesbia is a drunken wretch, hot-headed." Colman. *Pol*, abbreviated adjuration: *pol*, *epol*, *edepol*, i.e. *ita me deus Pollux adiuvet*. So *hercle*. *Temulenta*, fr. *temetum*, 'mead,' &c.; term. *olento*-, 'full of.' *Temeraria*, root *tem*-, in *temno*?

204. *Nec satis digna*. "With *digno*-, *idoneo*-, *apto*-, *uno*-, *solo*-, *primo*-, &c., what is necessary to complete the predicate is expressed by the relative, or *ut* with the subjunctive." Key's Gr. § 1192. 'Nor fit to have the charge of a woman in her first labour,' fit to whom you should entrust.

205. *Tamen*, 'still you want her fetched?' *Jubes* or *vis* sc., 'mark the old gossip's urgency,'—strictly, 'unfitness.' "Importunitas in quo nullum est auxilium," Festus. *Anicula*, Archylis.

206. *Quia*, 'because she's her pot-companion.' *Eius*, Lesbia; *huic*, Glycerium; *illi*, Lesbia.

Set quidnam Pamphilum exanimatum video? Vereor quid  
siet.

Opperiar, ut sciam numquidnam hæc turbæ tristitia adferat.

## SCENA V.

PAMPHILUS. MYNIS.

*P.* Hocceine 'st factu humanum aut inceptu? hocceine 'st  
officium patris? 210

*M.* Quid 'llud est? *P.* Pro deum fidem, quid 'st, si hoc  
non contumelia 'st?

208. *Siet*, old form for *sit*; conf. *duist* for *det*: *ie* and *i* are both old suffixes superseded by *a*.

209. *Numquidnam*. *Nam* adds emphasis to *quid*: 'I'll wait to know if this grief of his bodes us any sort of trouble.'

Pamphilus vehemently reproaches his father for his violence in ordering him to marry at an hour's notice: "This is your wedding-day; go, make ready." Chremes, too, to change his mind so suddenly. Was ever man so crost as himself! The lady must be some fright, that no one else will have. What shall he do? Mysis, having overheard, accosts him while undecided how to act; tells him Glycerium's wretched, and believes he means to desert her. Pamphilus passionately assures her that he will never forget that deathbed parting with Chrysis, when she solemnly commended Glycerium to his care, nor his promise never to forsake her. Mysis is dismissed on her errand, with an injunction to say nothing of the marriage to Glycerium.

Metres: Troch. Tetr. 210, 211, 215, 216, 217. Tr. Tetr. Acat. 219, 221. Tr. Tetr. C. 222-234, 239. I. Tetr. 212, 213, 235-238, 240-243. I. Tetr. C. 273, 274. Clausulae I. Dim. Tr. Dim. Catal. I. Dim.

210. *Hocceine 'st*, 'is this reasonable in act or purpose?' Supines with adjective. The supine in *tu* is an ablative of a verbal active, as that in *tum* is the accusative; lit. 'in doing or beginning.' *Humanum*, root as in *Favnp*.

211. Faernus is perplexed how to scan this easy line; and I commend Bentley's note to young students of Terence: "Miseret me hic optimi Faerni, qui in metiendis versibus digitos saepenumero non aures consulit." *Pro deum fidem*, accus. of exclamation.

Uxorem decreerat dare sese mi hodie : nonne oportuit  
Praescisse me ante ? nonne prius communicatum oportuit ?

*M.* Miseram me, quod verbum audio ?

*P.* Quid Chremes ? qui denegarat se commissurum mihi  
Gnatam suam uxorem : is mutavit, quia me immutatum videt.  
Ita obstinate dat operam, ut me a Glycerio miserum abstrahat :  
Quod si fit, pereo funditus.

Adeon' hominem 'sse invenustum aut infelicem quemquam, ut  
ego sum ?

Pro deum atque hominum fidem ! 220

Nullon' ego Chremetis pacto adfinitatem ecfugere potero ?

Quot modis contemptus, spretus ? facta, transacta omnia. Hem,  
Repudiatus repeto : quamobrem ? nisi si id est, quod suspicor :  
Aliquid monstri alunt : ea quoniam nemini obtrudi potest,  
Itur ad me. *M.* Oratio haec me miseram exanimavit metu.

*P.* Nam quid ego dicam de patre ? Ah

Tantam rem tam neglegenter agere ? praeteriens modo

213. *Nonne prius*, 'ought not I to have been told of it sooner ?'

215. *Quid Chremes ?* 'what's Chremes at ?'

217. *Ita obstinate*, 'he works so perseveringly.' Root as in  
*destinare*, 'to fasten down ;' *praestinare*, 'to claim by part-payment.'

218. *Funditus*, 'utterly,' 'out and out.' Adverbs in *tus* (*θερ*) indicate the quarter whence : *funditus*, *fundus*, 'from the bottom ;' *coelitus*, 'from heaven.'

219. *Adeon'*, 'to think that a man can be so crossed in love, or so unlucky as I am !' Acc. and inf. of exclamation. "Dependent on some such phrase as *credendum est*." Key's Gr. § 1247, note.

221. *Adfinitatem*, 'neighbourhood ;' then 'connection by marriage.' *Cognati*, 'kindred.'

222. *Facta, transacta omnia*, 'all done and over. Then, look you, when cast off, I'm wanted again.'

223. *Aliquid monstri*, 'they are nursing some deformity ; and as they can thrust her off on no one else, they come to me.' *Monstrum* ; a word almost deprived of its better sense : root in *moneo*. *Itur*, pass. impers. "Sic itur ad astra."

227. *Tantam rem*, "a thing of so much consequence to treat so negligently !" Colman. *Praeteriens modo*, 'passing just now, says he to me in the market-place : You are to be married to-day, Pamphilus ; make ready, get you home. I thought he said : Go quick

Mi aput forum, uxor tibi ducenda 'st, Pamphile, hodie, inquit,  
para :

Abi domum. Id mi visus 'st dicere, abi cito, et suspende te.  
Obstupui : censen' me verbum potuisse ullum proloqui ? aut  
Ullam causam, saltem ineptam, falsam, iniquam ? obmutui.

Quod si ego scissem id prius, quid facerem, si quis nunc me  
interroget ; 232

Aliquid facerem ut hoc ne facerem. Set nunc quid primum  
exsequar ?

Tot me impediunt curae, quae meum animum divorsae tra-  
hunt ;

Amor, misericordia huius, nuptiarum sollicitatio,

Tum patris pudor, qui me tam leni passus animo 'st usque  
adhuc,

Quae meo cumque animo lubitum 'st facere : eine ego ut ad-  
vorser ? hei mihi,

and hang yourself.' *Forum*, perhaps a large open space, from *hōs* (*os*) ; conf. *foris* (*h*)*ostium*, and Fr. *fors de-* or *hors de-*. *Para*, 'set in order ;' conf. *comparo*, *impero*. *Cito*, root as in *cio*, 'to arouse.' *Suspende*, root as in *pondus*. Note that the correlative verbs in *e* are mostly static, expressing a condition, as opposed to the active verb: *pendo*, 'weigh, hang up ;' *pende*, 'hang,' *i. e.* 'be suspended.' So *iacio*, 'to throw ;' *iaceo*, 'to lie,' &c.

230. *Obstupui*, 'I was stunned.' *Censen*, lit. 'do you reckon ;' *cen-* as in *ensor*, *census*.

231. 'Any excuse, however inappropriate, groundless, or lame.'

232. *Quod si*, "But had I been aware, Should any ask what I'd have done, I would Rather than this do any thing." Colman. *Quod*, however, is connected with *siquis*, 'but were any to ask me.' *Quid facerem* depending on *interroget*.

235. *Sollicitatio*. *Solus* in the sense of *all*, and frequent. of *cio*. Root *ci-* in *creare*. The same use of *solus* is found in *sollers* or *solers*, 'artful, skilful,' and in *solemnis*. Comp. G. *all-ein*, E. *al-one*.

236. *Tum patris pudor*, 'reverence for my father.' So *iniuriae mulierum Sabinarum*, 'the wrong done to the Sabine women.' The objective genitive taking the place of the object after a verb. Key's Gr. § 927.

237. *Quae meo cumque* : *animo dat*. Like the phrase, 'whatsoever my soul desireth to do.'



Incertum 'st, quid agam. *M.* Misera timeo, incertum hoc quorsus accadat.

Set nunc peropus 'st, aut hunc cum ipsa, aut de illa me adversum hunc loqui.

Dum in dubio 'st animus, paulo momento huc vel 'lluc impel-  
litur. 240

*P.* Quis hic loquitur? *Mysis?* salve. *M.* O salve, Pamphile. *P.* Quid agit? *M.* Rogas?

Laborat e dolore; atque ex hoc misera sollicita 'st, diem Quia olim in hunc sunt constitutae nuptiae. Tum autem hoc timet,

Ne deseras se. *P.* Hem, egone istuc conari queam?

Egon' propter me illam decipi miseram sinam?

Quae mihi suum animum atque omnem vitam credidit?

Quam ego animo egregie caram pro uxore habuerim?

Bene et pudice eius doctum atque eductum sinam,

Coactum egestate ingenium immutarier?

Non faciam. *M.* Haut verear, si in te sit solo situm, 250

238. *Incertum 'st*, 'I'm in doubt, I don't know, what to do. Ah, I fear how this "don't know" will turn out.' *Quorsus, quoversus*.

240. *Dum in dubio*, "for while the mind Hangs in suspense, a trifle turns the scale." Colman. 'It is swayed this way or that by a slight impulse,' *movimento*.

242. *Laborat*, 'she's in travail' naturally suggests itself as the translation; but Pamphilus does not understand *Mysis* so. The latter may have meant this; but he takes her words in the general sense, 'she's oppressed with grief;' else he would scarcely wait to the close of the scene to ask why she has left her mistress, and urge her to make haste.

246. *Vita*; root as in *victus, vivo*, and perhaps in *esca*. Eng. 'quicken, quick.'

247. *Quam*, 'whom, dear beyond every thing to my heart, I have looked upon as my wife.' *Credidit*, indicative, referring to a fact external to himself; *habuerim*, subj., expressing a conception in his mind.

248. *Bene et*, "And leave her modest and well-nurtured mind Through want to be corrupted." Colman. *Immutarier*, old pass. inf.

250. *Haut verear*, 'I should not fear if it depended on yourself

Set ut vim queas ferre. *P.* Adeone me ignavom putas?  
 Adeone porro ingratum, inhumanum, ferum?  
 Ut neque me consuetudo, neque amor, neque pudor  
 Commoveat, neque commoneat, ut servem fidem?

*M.* Unum hoc scio, esse meritam, ut memor esses sui.

*P.* Memor essem? O Mysis, Mysis, etiam nunc mihi  
 Scripta illa sunt in animo dicta Chrysidis  
 De Glycerio. Iam ferme moriens me vocat:

Accessi: vos semotae: nos soli: incipit:

Mi Pamphile, huius formam atque aetatem vides: 260

Nec clam te 'st, quam illi utraeque res nunc utiles

Et ad pudicitiam et ad rem tutandam sient.

Quod te ego per dextram hanc oro, et per genium tuom,

Per tuam fidem, perque huius solitudinem,

Te obtestor, ne abs te hanc segreges, neu deseras:

alone; but I do fear (*vereor* sub.) how you can bear constraint.  
*Vis*, 'violence'; *vires*, 'strength,' properly physical.

251. *Ignavom*. In neg., and *gna*- as in *gnarus* and *nosco*.

252. *Ferum*, 'savage,' *θηρ*. *Ferus*, 'fierce by nature;' *saevus*, 'roused to violence.'

253. *Consuetudo* Parry translates "common decency, lit. the laws of society;" but the word refers to a feeling resulting from habit, intimacy.

258. *Ferme*, a strengthened form of *fere*, of which the etymology is doubtful.

260. *Forma*, perhaps from *fero*, as *facies* from *facio*. Usually from *μορφή*.

261. *Nec clam te 'st*. *Clam* and its diminutive *clanculum* are used only before persons: 'Nor are you ignorant how useful are these to her now to guard her fame or fortune.' *Utile* ironical. *Clam* for *celam*, like *palam*, *καλυπτω*, *celo*.

263. *Quod te*. The relative, equivalent to the demonstrative and conjunction, 'and this I entreat—not to put her away,' &c.; "By this right hand I do beseech you, by your better angel, By your tried faith, by her forlorn condition, I do conjure you put her not away, Nor leave her to distress." Colman. *Al. ingentum*, 'your true ingrained nature.' "Quod te per genium dextramque Deosque Penates obsecro," Hor.

265. *Segreges*. The difference in sense between *se*, 'apart,' and *ec*, 'out of,' is well shown in this verb and the adj. *egregius*. The

Si te in germani fratris dilexi loco,  
 Sive haec te solum semper fecit maxumi,  
 Seu tibi morigera fuit in rebus omnibus,  
 Te isti virum do, amicum, tutorem, patrem.  
 Bona nostra haec tibi permitto, et tuae mando fidei. 270  
 Hanc mi in manum dat: mors continuo ipsam occupat.  
 Accepi: acceptam servabo. *M.* Ita spero quidem.  
*P.* Set cur tu abis ab illa? *M.* Obstetricem arcesso.  
*P.* Propera. Atque audin'?  
 Verbum unum cave de nuptiis; ne ad morbum hoc etiam.  
*M.* Teneo.

latter means 'selected from a number for beauty,' &c.; the former implies 'a tainted wether of the flock,' 'set aside.'

266. *Germani fratris*, 'as my own brother.' Said of those who were of the same blood by both parents, but sometimes of half-brothers and sisters. Root as in *germen*.

267. *Maxumi*, *pretii* sc., so-called genitive of value: but these forms, *magni*, &c., as well as apparent genitives of place, as *Tarenti*, are in all likelihood datives, the latter certainly so; and the forms *minoris*, &c. would be the result of a false analogy when the old dative form in *oi* (compare *λογωι*, *cui* i.e. *quoi*) had nearly passed out of use. For a fuller illustration of the argument the student is referred to Key's Gr. § 946, note.

268. *Morigera fuit*, 'has been obedient,' equivalent to the phrase *morem gessit*.

271. *Continuo*, 'that instant death surprises her.'

273. *Arcesso*; the form *accerso* is incorrect: *arcesso* from an obsolete form *arci*. (*ad*, *ci*-; so *arbiter*, *ad*, *bit*-), as *lacesso* from *laci*. (seen in *perlicio*, &c.); and, existing in both forms, *petesso*. *peto*; *facesso*, *facio*; *capesso*, *capio*. The *so* appears from the perfects to be a form of *sino*; thus *arcesso* would equal *arcedere sino*; *capesso*, *capere sino*. *Morbum* connected with *morior*.

274. *Teneo*: cf. *tendo*, *tenuis*.

This scene is an admirable example of the pathetic in comedy. At first the comic element is sparingly introduced, and never to an extent sufficient to obscure our perception of the sincerity of Pamphilus' distress. From the time when Mysis speaks of the grief and fears of her mistress, we forget that we assist at a comedy; and the touching description of the interview with the dying Chrysis is managed with the finest taste and judgment. The frailties of the woman are forgotten; and we see in her only the anxious and watchful guardian of her sister's beauty and helplessness.

## ACTUS II.

## SCENA I.

CHARINUS. BYRRIA. PAMPHILUS.

C. Quid ais, Byrria! daturne illa Pamphilo hodie nuptum? 301

B. Sic est.

C. Qui scis? B. Aput forum modo e Davo audiui. C.

Vae misero mihi.

Ut animus in spe atque in timore usque antehac attentus fuit,

Charinus, learning from Byrria that Pamphilus is engaged to be married to Philumena, bewails his ill-fortune, and snappishly replies to Byrria's well-meant attempts at consolation. He sees Pamphilus, and resolves to adjure him at least to postpone the marriage for a few days, hoping that something may occur to break it off. Being dolefully informed by Pamphilus that the news is true, Charinus declares his love, and assures his friend that he will see him no more. Pamphilus explains, and promises to do all in his power to make over to Charinus his interest in Philumena. He sees Davus, and feels sure that he will advise what is best to do: on which Charinus grows petulant with his own stupid slave, and orders him home. This scene may be divided at l. 292.

Donatus says that the parts of Charinus and Byrria were added to Menander's plots by Terence, lest the play should appear too tragical if Philumena were left without a husband at the close. Diderot considered the play injured by the addition; objecting to the insignificance of the parts, and their want of bearing upon the main story. Yet the fifth scene of this act is one of the best in the play.

Metres: Tr. Tetr. A. 275, 281. I. Tetr. 276-278, 283-291. I. Tr. 292. Tr. Tetr. 279-282, 293 to the end.

275. *Hodie*, adv. compounded of adj. and noun, *hoc die*; like *quomodo*, *magnopere*, &c. *Nuptum*, supine with dative: *nubere*, 'to take the veil for (or to),'—"Virgo nupsit Metello." *Nubes*, applied to the cloud-like covering of the head. The bridal veil was yellow, and called *flammeum* or *flammeolum*. Some read *nuptui*.

277. *Ut*, 'as my mind has been hitherto racked ever between hope and fear, so, now that all's lost, it is stunned, dejected, and worn out with misery.' *Lassus*, 'relaxed,' (from *lag-* in *languo*) is opposed to *intentus*, 'on the stretch.'

Ita postquam adempta spes est, lassus cura confectus stupet.

B. Quaeso edepol, Charine, quando non potest id fieri quod vis,

Id velis quod possit. C. Nil volo aliud nisi Philumenam.

B. Ah, 280

Quanto satius 'st te id dare operam, qui istum amorem ex corde eiicias;

Quam id loqui, quo magis lubido frustra incendatur tua.

C. Facile omnes, cum valemus, recta consilia aegrotis damus.

Tu si hic sis, aliter censeas. B. Age, age, ut lubet. C. Set Pamphilum

Video. Omnia experiri certum 'st prius quam pereo. B. Quid hic agit?

C. Ipsum hunc orabo: huic supplicabo: amorem huic narrabo meum:

279. *Edepol*, not 'by the temple (*aedes*) of Pollux;' but for *ita me deus Pollux adiuvet*.

280. *Id velis*, 'that you would wish what's possible.' Conjunction understood.

281. *Quanto satius*, 'how much better 'twere that you made this your object, how to banish that passion of yours from your heart.' *Satius* comparative of *satis*.

282. *Frustra*, connected with *fraud-*, *fraudo*.

283. *Damus*. The termin. *mus=ome* and *s* for the plu. The old Latin prefers *umus*, as in *sumus=es-umus*, afterwards *imus* (compare the superlatives in *umus* and *imus*). The *i* is lost after the crude form *da-*.

284. *Tu si hic*, 'you, were you in my case, would think differently;' *si* with the subjunctive negatives the supposition,—'but you are not.'

"Men

Can counsel, and give comfort to that grief  
Which they themselves not feel; but tasting it  
Their counsel turns to sorrow."

*Much Ado about Nothing.*

285. *Experiri*, root *per-*, 'try,' as in *periculum*, *peritus*. *Certum* 'st,' 'I'm determined.'

286. *Huic supplicabo*, 'I will raise my hands to him.' *Sub*, 'up,' and *plica-*. *Narrabo*, 'I will make known:' root as in *gnarus*.

Credo impetrabo, ut aliquot saltem nuptiis prodat dies :  
Interea fiet aliquid, spero. *B.* Id aliquid nihil est. *C.*

Byrria,

Quid tibi videtur? adeon' ad eum? *B.* Quid ni? nihil ut  
impetres,

Ut te arbitretur sibi paratum moechum, si illam duxerit? 290

*C.* Abin hinc in malam rem cum suspitione istac, scelus?

*P.* Charinum video. Salve. *C.* O salve. Pamphile,

Ad te advenio, spem, salutem, consilium, auxilium expetens.

*P.* Neque pol consili locum habeo, neque ad auxilium  
copiam.

Set 'stuc quidnam 'st? *C.* Hodie uxorem ducis? *P.* Aiunt.

*C.* Pamphile,

Si id facis, hodie postremum me vides. *P.* Quid ita? *C.*

Hei mihi,

287. *Credo impetrabo*, 'I shall get this, I hope,' not 'I hope, I shall.' *Aliquot dies*; extent of time and place, in the accusative. *Saltem*, root *salut-*; as we say 'saving'; that which holds good, spite of something opposed to it.

288. *Id aliquid*, 'that something's nothing.' So above, *timeo incertum hoc quorsus accidat*.

289. *Adeon' ad eum*, a verb, 'am I to go to him?' *Quid ni*, 'why not?' 'What can you gain unless you do?' *Nihil ut*, 'granting that you don't succeed, (do you not get this,) that he must think a gal-lant's ready for his place if you marry her?'

290. *Arbitretur*, an old form of *ad* and *bit-*, *bi-*, *завис, бар-*, 'come,' 'go,' properly 'come to look at, to see or hear'; then 'to judge,' 'decide,'—hence *arbiter*, 'lord or master.'

291. *Abin*, 'go to the deuce, won't you;' lit. 'are you going?' for *abis*. *Scelus*, 'rascal.'

293. Parry thinks the construction *copiam ad auxilium* indefensible, and denies that the phrase is equivalent to *copiam auxilii*. But the expressions are not equivalent: *copiam auxilii* means 'store of aid;' *copia ad auxilium*, 'resources to aid you,' like *ad auxilian-dum*. He makes the penult of *auxilium* long by ictus, which surely is indefensible. *Auxilium*, from *auge-*. *Copia*, *con* and *op-*; as *in-opia*, in negative.

295. *Istuc quidnam 'st*, 'what, pray, is your grievance?'

296. *Postremum*, i.e. *posterrimum*.

Vereor dicere: huic dic quaeso Byrria. *B.* Ego dicam. *P.* Quid est?

*B.* Sponsam hic tuam amat. *P.* Nae iste haut mecum sentit. Ehodum dic mihi:

Numquidnam amplius tibi cum illa fuit, Charine? *C.* Ah, Pamphile,

Nil. *P.* Quam vellem. *C.* Nunc te per amicitiam et per amorem obsecro, 300

Principio ut ne ducas. *P.* Dabo equidem operam. *C.* Set si id non potest,

Aut tibi nuptiae hae sunt cordi. *P.* Cordi? *C.* Saltem aliquot dies

Profer, dum proficiscor aliquo, ne videam. *P.* Audi nunc iam: Ego, Charine, neutiquam officium liberi esse hominis puto, Cum is nil mereat, postulare id gratiae adponi sibi.

Nuptias effugere ego istas malo, quam tu adipiscier.

*C.* Redduxti animum. *P.* Nunc si quid potes aut tute, aut hic Byrria,

Facite, fingite, invenitè, efficite qui detur tibi:

Ego id agam, qui mi ne detur. *C.* Sat habeo. *P.* Davom optume

Video: cuius consilio fretus sum. *C.* At tu hercle haut quidquam mihi; 310

298. *Nae iste*, 'your master's certainly not of my mind.'

301. *Ut ne ducas*. So *ut ne quid nimis*.

302. *Cordi*, 'if you have this marriage at heart.' Second dat. with *sum*. See Key's Gr. § 982. *Saltem*, 'at any rate put it off some days.'

304. *Neutiquam*, 'I by no means think it the part of a gentleman to look for thanks when he deserves none;' lit. 'to ask that that nothing be put to his account as a kindness.' *Neutiquam, ne, uti, cuti*, from relative. *Gratiae*, dat.

306. *Adipiscier*: root *ap-*. *S. ap*, 'go to,' 'get;' *aptus, opto*.

308. *Facite*, 'act, plot, invent, contrive, that she be yours.' *Qui* or *quo* as in next line. *Fingite*; *fig-* in *figura*.

309. *Optume*, 'in nick of time.'

310. *Cuius consilio*, 'by whose advice he's guided.' *Fretus*, 're-

Nisi ea, quae nil opus sunt sciri. Fugin hinc. *B.* Ego vero ac lubens.

## SCENA II.

DAVOS. CHARINUS. PAMPHILUS.

*D.* Di boni, boni quid porto? set ubi inveniam Pamphilum,

Ut metum in quo nunc est adimam, atque expleam animum gaudio?

*C.* Laetus est nescio quid. *P.* Nihil est: nondum haec rescivit mala.

*D.* Quem ego nunc credo, si iam audierit sibi paratas nuptias,

lying on,' is a participle of *fero*; hence accompanied by the ablative of means. See Key's Gr. § 546 and note, § 1002. *At tu*, 'while you (turning to Byrria) are no use at all to me.' *At* denotes addition rather than opposition.

311. *Nisi ea*, 'except what's no use to know;' which are not at all needful (a need) to be known. This construction is most common with neuters of pronouns and adjectives. Zumpt, 303.

Davus, chuckling over his discovery, wonders where he shall find that unhappy Pamphilus. The latter stops him; and after a rapid exchange of impatient exclamations on all sides, he proceeds to inform the friends of the important fact that no marriage at all is intended. It had occurred to him as strange that he had heard nothing of the customary preparations; and hastening to the house of Chremes, he saw no women, no garlands, no musicians. Further satisfied by peeping in, he had full assurance from Chremes' slave, whom he met bringing home a few sprats and potherbs for his master's dinner. Charinus is overjoyed; but the philosophic Davus can't see that it follows he shall have Philumena, and wisely urges him to lose no time in securing an interest with Chremes.

Metre: Troch. Tetr.

312. *Boni quid*, 'what joyful news!' genitive.

314. *Laetus est*, 'he's delighted at I don't know what.' "*Nescio quis* is to be looked upon as a trisyllable, partaking of the nature of a noun." Key's Gr. § 1199. The construction is the same as in *id laetor*, 'I'm glad of it.'



*C.* Audin tu illum? *D.* Toto me oppido exanimatum quaerere.

Set ubi quaeram? Quo nunc primum intendam? *C.* Cessas adloqui?

*D.* Habeo. *P.* Dave: ades. Resiste. *D.* Quis homo 'st, qui me? O Pamphile,

Te ipsum quaero. Euge, Charine: ambo opportune: vos volo.

*P.* Dave, perii. *D.* Quin tu hoc audi. *P.* Interii. *D.* Quid timeas scio. 320

*C.* Mea quidem hercle certe in dubio vita 'st. *D.* Et quid tu, scio.

*P.* Nuptiae mi. *D.* Etsi scio? *P.* Hodie. *D.* Obtundis, tametsi intelligo?

Id paves, ne ducas tu illam: tu autem, ut ducas. *C.* Rem tenes.

*P.* Istuc ipsum. *D.* Atque istuc ipsum nil pericli 'st: me vide.

*P.* Obsecro te, quam primum hoc me libera miserum metu. *D.* Hem,

316. *Audin tu illum?* a parenthesis: the complete sentence is, 'who, I'm sure, if he has heard that this wedding is on the carpet for him, is breathlessly hunting me now like a madman throughout the town.' *Oppido*, ἐν πεδῷ, 'on the plain,' opposed to *arx*, the ἀκροπολις, or citadel. Compare the adverbial noun *oppido*, 'plainly.'

317. *Cessas adloqui*, 'why don't you speak to him?' 'Do you hesitate?'

318. *Habeo*. Parry thinks *habeo* used for *abeo*, as *holim* for *olim*. But the reading is plain. Davus says, "where shall I go first? I have it." *Qui me? vocat sc.*

319. *Ambo*; dual form; conf. *duo*.

321. *Et quid tu*, 'what you fear too, I know.'

322. *Nuptiae mi*, *parantur* sc. *Etsi scio*, 'you will go on, though I know all about it?' *Obtundis*, 'why stun me?' *tud-*, *tundo*, 'to hammer on the anvil.'

323. *Id paves*; a good example of the construction with verbs of fearing: 'you don't want to marry her; you, Charinus, do. You fear that you will marry her; you that you will not.'

324. *Me vide*, 'mark me!'

Libero: tibi uxorem non dat iam Chremes. *P.* Qui scis?

*D.* Scies.

Tuos pater me modoprehendit: ait tibi uxorem dari

Hodie: item alia multa, quae nunc non est narrandi locus.

Continuo ad te properans percurro ad forum, ut dicam tibi  
haec. 329

Ubi te non invenio, escendo in quendam ibi excelsum locum,

Circumspicio; nusquam's: ibi forte huius video Byrriam;

Rogo: negat vidisse. Mi molestum. Quid agam, cogito.

Redeunti interea ex ipsa re mi incidit suspicio: hem,

Paululum obsoni: ipsus, tristis: de improvviso nuptiae:

Non cohaerent. *P.* Quorsumnam istuc? *D.* Ego me con-  
tinuo ad Chremem.

Quom illo advenio: solitudo ante ostium: iam id gaudeo.

*C.* Recte dicis. *P.* Perge. *D.* Maneo: interea introire  
neminem

Video, exire neminem: matronam nullam in aedibus,

326. *Qui scis*, 'how do you know.' *Qui*, abl.

327. *Tuos pater*, 'your father tapped me on the shoulder just now,' 'seized me.' *Prae* and *hend-* or *hand-*, with which our 'hand' is probably connected. Key, Philol. Soc. T.

330. *Escendo*, 'out of the street,' root *scad-*, as in *scala*; so *pand-*, *palam*. *Excelsum*; *cel-*, 'raise,' *celsus*, *culmen*, *columna*, *culmus*, *celer*, κελος.

331. *Circumspicio*. *S. pás*, video. *Huius*, 'your friend's slave, Byrria.'

333. *Redeunti*, 'on my way home a doubt struck me from the state of things.' Dative after *incidit*.

334. *Paululum*, 'very little cheer.' *Obsonium* or *opsonium*, οψωνιον, 'any thing eaten with bread, fish especially.' *Ipsus*, 'the master,' Simo.

335. *Quorsumnam*, 'pray what's your drift?' *Ad Chremem*, 'to Chremes' (house). So *ab Andria ancilla* 'st haec.

336. *Quom illo advenio*, 'when I get there.' *Illo, illoc, illuc*, 'thither.'

338. *Matronam nullam*, 'not a lady in the house.' *Aedes*, 'a room,' 'a temple,' which is a large room: pl. 'a house.' Supply *video* to *nil ornati*. *Ornati, tumulti*, old genitives of the *o* declen-

Nil ornati, nil tumulti. Accessi: intro aspexi. P. Scio.  
 Magnum signum. D. Num videntur convenire haec nuptiis?  
 P. Non, opinor, Dave. D. Opinor, narras? non recte  
 accipis. 341

Certa res est. Etiam puerum inde abiens conspexi Chremi  
 Olera et pisciculos minutos ferre in coenam obolo seni.

C. Liberatus sum hodie, Dave, tua opera. D. Ac nullus  
 quidem.

C. Quid ita? nempe huic prorsus illam non dat. D.  
 Ridiculum caput,

Quasi necesse sit, si huic non dat, te illam uxorem ducere:

Nisi vides, nisi senis amicos oras, ambis. C. Bene mones.

Ibo: etsi hercle saepe iam me spes haec frustrata'st. Vale.

sion. The door-posts were decked with chaplets; and flute-players, with other musicians, attended.

340. *Signum*; root *dic-*? G. *zeig*.

342. *Conspexi*. We owe this word to Bentley. The reading *conveni* makes the infinitive *ferre* a difficult or harsh construction. Parry thinks *conveni* equal to *venire vidi*; but what shall we say of *venire vidi ferre* without a pause? *Puerum*, 'slave.' In the southern States of America slaves are 'boys' and 'girls.'

343. *Olera*, "carrying a ha'porth of sprats and spinach for the old gentleman's dinner." Parry. *Minutos*, *min-*, *minuo*, *minus*. *Obolo*, abl. of price. The *obolus* was one-sixth of a drachma; above three halfpence. Some derive from *οβολος*, 'a spit'; others from *οβολοι*, 'iron or copper nails, used for barter in early times.' Liddell and Scott.

344. *Ac nullus quidem*, 'and yet you are no gainer.' But Bentley approves of Priscian's note; "Nullus, pro minime."

345. *Ridiculum caput*, 'stupid head!—as if it follows because he doesn't give her to him, that you are to have her to wife.' *Necesse*, root *nec-*, 'bind.' "The idea of necessity is that of inseparable connection. The word *necesse* is connected with the radical syllable of *nectere*, 'to link,' much as *vicissim* is connected with the root *vic-* of *vicem*, *vice*, &c." Key's Gr. § 956, note. Compare the form *abunde*; old, *necessum*, neut. adj.

347. *Nisi vides*, 'unless you look about you, court the old man's friends, make interest.' *Ambire*, properly 'to canvass, in the white dress of the candidate.' *Am*, 'round.' The *b* perhaps belongs to the verb, as in *arbitr*.

## SCENA III.

PAMPHILUS. DAVOS.

*P.* Quid igitur sibi volt pater? cur simulat? *D.* Ego dicam tibi.

*Si id succenseat nunc, quia non det tibi uxorem Chremes, Ipsus sibi'sse iniurius videatur: neque id iniuria: 351 Prius quam tuom ut sese habeat animum ad nuptias perspexerit.*

*Set si tu negaris ducere, ibi culpam in te transferet: Tum illae turbae fient. P.* Quidvis patiar. *D.* Pater est, Pamphile.

"What means my father by all this?" asks Pamphilus. "Why," rejoins Davus, "he can scarce find fault with his son because Chremes denies you his daughter. But should you refuse to marry her, he will have a good case against you." Pamphilus roundly declares nothing shall induce him to consent; but Davus gives him some good reasons why he should promise compliance. Simo is his father; though the knave speedily destroys the "moral side" of this argument by assuring him that his master will not press the subject when satisfied of his son's obedience. Glycerium is unprotected, and can be easily driven out of Athens. Chremes, too, will certainly persist in his refusal. Pamphilus yields, and then confides to Davus that he has promised to acknowledge the child; at which the other holds up his hands in amazement.

Metres: Troch. Tetr. 349-357. I. Tr. 358-367. I. Tetr. 368 to the end.

350. *Si id succenseat*, 'if he make that a matter of grudge against you.' *Sub*, 'secret feeling.' Westerhovius explains the verb, 'to appeal against an assessment.'

352. *Prius quam perspexerit*; to be referred to *succenseat*; 'if angry before finding out how your mind's disposed towards the marriage.' *Sub*, 'secret feeling.' Westerhovius explains the verb, 'to appeal against an assessment.' *Tuom ut sese habeat animum persp.*: "When a subordinate sentence is attached to a verb as its accusative, the nominative of that sentence is sometimes picked out and made the accusative of that verb. *Scis Marcellum, quam tardus sit*, you know how slow Marcellus is." Key's Gr. § 912. *Perspexerit, negarit*, futures.

353. *Ibi*, 'thereon.'

Difficile 'st. Tum haec sola 'st mulier. Dictum ac factum  
invenerit

Aliquam causam, quamobrem eam oppido eiciat. P. Eiciat?

D. Ac cito.

P. Cedo igitur quid faciam, Dave? D. Dic te ducturum.

P. Hem. D. Quid est?

P. Egon' dicam? D. Cur non? P. Nunquam faciam.

D. Ne nega.

P. Suadere noli. D. Ex ea re quid fiat, vide.

P. Ut ab illa excludar, huc concludar. D. Non ita 'st.

Nempe hoc sic esse opinor: dicturum patrem, 361

Ducas volo hodie uxorem: tu, ducam, inquires:

Cedo quid iurgabit tecum? hic reddes omnia,

Quae nunc sunt certa ei consilia, incerta ut sient,

Sine omni periculo: nam hoc haut dubium 'st, quin Chremes

Tibi non det gnatam. Nec tu ea causa minueris

Haec quae facis, ne is mutet suam sententiam.

Patri dic velle: ut, cum velit, tibi jure irasci non queat.

Nam quod tu speres, propulsabo facile; uxorem his moribus

856. *Oppido*, 'plainly,' see l. 316. *Dictum*, 'a word and a blow, he'll find some reason for bundling her out offhand.'

857. *Hem*, involving a repetition of the last statement: 'What! marry her?' *Quid est*, 'what's the matter?'

359. *Suadere noli*, 'don't urge me:' *suadeo*, *suavis*, *adus* (*σφαδus*). *Ex ea*, 'mark what's the consequence of that.'

360. *Ut ab*, '(only) that I shall be locked out from her and locked in here,' viz. with Philumena. Davus says, 576, *in nuptias conieci herilem filium*, as if into prison.

361. *Dicturum*, 'that your father will say, I desire you to marry to-day. I'll do so, say you (you will say). Pray what cause will he have to wrangle with you?'

366. *Sine omni*, 'without any risk.'

366. *Nec tu minueris*, 'and don't you grow slack in this, in the hope that he may change his mind.' "The subjunctive is used in forbidding, &c.; generally in the perfect." Key's Gr. § 1175.

368. *Velle, te sc.*, 'say you're ready.' *Cum velit*, 'how willing soever.'

369. *Nam quod*, 'for what you are counting on, I will easily dis-

**Dabit nemo. Inveniet inopem potius, quam te corrumpi sinat. Set si te aequo animo ferre accipiet, negligentem feceris: 371 Aliam otiosus quaeret: interea aliquid acciderit boni.**

*P. Itane credis? D. Haut dubium id quidem 'st. P.*

*Vide quo me inducas. D. Quin taces.*

*P. Dicam. Puerum autem ne resciscat mi'sse ex illa cautio 'st:*

**Nam pollicitus sum suscepturum. D. O facinus audax. P.**

**Hanc fidem**

**Sibi me obsecravit, qui se sciret non desertum iri, ut darem.**

**Curabitur. Set pater adest. Cave, te 'sse tristem sentiat.**

#### SCENA IV.

SIMO. DAVOS. PAMPHILUS.

*S. Reviso quid agant, quidve captent consili.*

pose of.' *Pulsa*-, frequent. from *pell*-. *Nemo*, 'no one will give a wife to a man of your habits.' *His moribus* may be taken as an abl. of quality, *tibi* understood.

373. *Quin taces*, 'be silent, can't you?' 'Won't you hold your tongue?' "A question may be asked so as to amount to an order." Key's Gr. § 1171.

374. *Dicam. Puerum autem*, 'I'll promise. But we must hinder his knowing that I've a child by her.' *Puerum*, generic, the child being yet unborn. *Cautio 'st*, i. e. *cavendum 'st*, 'we must take care that he does not learn.'

375. *Suscepturum, me* sc., 'for I've promised to bring it up.' *O facinus*, 'what a mad freak!' *Hanc*, 'she implored me to promise her this, to be assured that she was not going to be forsaken.' *Fidem, me*; two accusatives with a verb of asking. *Qui*, 'by which.' *Desertum iri*, future pass. expressed by impers. pass. of *ire* and the accusative supine.

377. *Cave=cau*. See Introduction. 'Take care he doesn't see.'

Simo approaches to discover what these scapegraces are plotting. Davos whispers to Pamphilus to remember his pledge, which he dolefully promises to do if possible.

Metre: Iamb. Trim.

378. *Reviso*, "I return to see what they are doing, or what they meditate." Colman, 'What plan they adopt.'

*D.* Hic nunc non dubitat, quin te ducturum neges.  
 Venit meditatus alicunde ex solo loco : 380  
 Orationem sperat invenisse se,  
 Qui differat te : proin tu fac apud te ut sis.  
*P.* Modo ut possim, Dave. *D.* Crede inquam hoc mihi,  
 Pamphile,  
 Numquam hodie tecum commutaturum patrem  
 Unum'sse verbum, si te dicas ducere.

## SCENA V.

BYRRIA. SIMO. DAVOS. PAMPHILUS.

*B.* Herus me relictis rebus jussit Pamphilum  
 Hodie observarem, quid ageret de nuptiis.  
 [Scirem : id propterea nunc hunc venientem sequor.]

380. *Venit*, 'he's just come after conning his lesson, from some solitary place.' "The pronominal adverbs by the old writers were often used as adjectives in connection with nouns." Key's Gram. § 1150. *Meditari*, μελετᾶν, 'to work assiduously at, to rehearse.'

382. *Qui differat*, 'with which to disconcert you.' *Qui*, abl. *Dis* or *di*, 'apart.' *Proin*, 'take care therefore to have your wits about you,—that you be at home.'

383. *Modo ut possim*, 'I will try,' 'if only I can.'

Byrria, sent by his master, creeps up to listen to the interview between Simo and Pamphilus, Charinus having his doubts about his friend's sincerity. He is astounded by the first words exchanged, Pamphilus promising unlimited obedience, when his father dictatorially declares his pleasure. Simo is immediately softened, but prudently desires his son to go in, that he may be found when wanted. Byrria stands apart, a ludicrous picture of astonishment and dismay. He knows that

"The first bringer of unwelcome news

Hath but a losing office,"

and expects a disagreeable reward for his fidelity.

Metre: Iamb. Trim.

386. *Herus* (monosyllable), 'a master' in respect to his servants.  
*G. herr.*

387. *Observarem*, ut sc.

388. *Scirem*. Bentley regards this line as spurious, objecting

Ipsum adeo praesto video cum Davo: hoc agam.

*S.* Utrumque adesse video. *D.* Hem, serva. *S.* Pamphile. 390

*D.* Quasi de improvviso respice ad eum. *P.* Ehem pater.

*D.* Probe. *S.* Hodie uxorem ducas, ut dixi, volo.

*B.* Nunc nostrae timeo parti quid hic respondeat.

*P.* Neque istic, neque alibi tibi erit usquam in me mora.

*B.* Hem.

*D.* Obmutuit. *B.* Quid dixit? *S.* Facis ut te decat.

Cum istuc quod postulo impetro cum gratia.

*D.* Sum verus? *B.* Herus, quantum audio, uxore excidit.

*S.* I nunc iam intro: ne in mora, cum opus sit, sies.

*P.* Eo. *B.* Nullane in re'sse cuiquam homini fidem?

Verum illud verbum 'st, volgo quod dici solet, 400

Omnes sibi'sse bene mavelle, quam alteri.

feebleness to it, and with reason. He believes the author wrote *huc*, not *hunc*,—perhaps to strengthen his objection, for certainly Pamphilus has not stirred from the stage since Charinus and Byrrhia left it. *B.* explains the interpolation by the universal reading *observare ut*, which accounts for the insertion of *scirem* with any thing else to complete the line. *Observarem* is Bentley's correction. If the bracketed line is read, *quid ageret* of course depends on *scirem*, 'that I should watch him, and find out what he was doing.' *Hunc*, *sc.* Simo.

389. *Praesto*. On an old inscription is the phrase *praestus fui*; from which adjective the adverb in *o* follows.

390. *Hem, serva*, 'mind, now.'

392. *Probe*, 'capital.' *Ducas*, 'I desire you to marry.'

398. *Nunc*, 'I fear how his answer will tell for us.' 'I fear for our side how he will answer.'

394. *Usquam*, from relative *qui*, for *cusquam*. The *s* is a difficulty; cf. *tenuis, versus, cominus*; signifying direction. *Istic*, 'neither in that your command.' *Istic*, 'there, where you are.'

396. *Cum gratia*, 'with cheerfulness.'

397. *Sum verus*, 'am I right?' *Uxore excidit*, 'has lost a wife.' *Causa cadere*, 'to be cast, unsuited; to lose a cause.'

398. *Sit, sies*. The uncontracted form closes the line. Both *s* and *ie* are old suffixes of the pr. subj.: compare *nolim, duim, &c.*

401. *Omnes*, 'that all wish well to themselves rather than to



Ego, cum illam vidi, virginem forma bona  
 Memini videre : quo aequior sum Pamphilo,  
 Si se illam in somnis, quam illum, amplecti maluit.  
 Renuntiabo, ut pro hoc malo mi det malum.

## SCENA VI.

DAVOS. SIMO.

*D.* Hic nunc me credit aliquam sibi fallaciam  
 Portare, et ea me hic restitisse gratia.  
*S.* Quid, Dave, narrat ? *D.* Aequae quidquam nunc quidem.

another.' The pronoun *ille* is applied to well-known people and well-known sayings. See Key's Gr. § 1109. This line will not scan as Vollbehr prints it, with *malle* ; and a proposed correction is *melius* for *bene*. I have printed the archaism *mavell* from Bentley. *Malo, mage volo.* *Bene*, old adj. *venus* ; cf. dim. *bellus*.

402. *Virginem, virgo, virago* ; *S. vira.* Compare *heros, vireo, virga*, perhaps *vires*.

403. *Quo aequior*, 'and so (whence) I am the more friendly to Pamphilus.'

404. *Amplecti*, a true reciprocal, like *loquor, consolor*.

405. *Renuntiabo* ; *nuntius, noviventius*, 'new-comer.' Compare *cunctus, coniunctus*. "I will go bear these tidings, and receive Much evil treatment for my evil news." Colman.

Davus enjoys the perplexity of his master, who can scarce believe his ears. He had thought his son's passion for the stranger-woman more than a momentary fancy. Davus assures him that his son's regret will be a two-days' affair at most,—O, he's quite a pattern young gentleman ! Simo fancied Pamphilus had seemed a little put out. "Well," replies Davus, "perhaps he was ; but from quite another reason—very childish, certainly—it's not worth naming. Well, if he must out with it, Pamphilus is vexed there should be such poor cheer in preparation for the wedding,—there's nothing his friends can sit down to." "Hold your tongue," retorts Simo, "I will see to all that ;" and he goes off grumbling, and doubtful whether to think the man sarcastic or sincere.

Metre : Iamb. Trim.

406. *Hic*, 'master thinks now that I'm aiming some tricky stroke at him, and that I've stayed here for that purpose.' *Ea gratia* for *eius* ; so *mea gr.* for *mei*.

408. *Aequae quidquam*, "just as much now as ever ;" Parry. 'Simply nothing.' *Aequae* for *aeque ac*, 'the same as any thing.'

*S.* Nilne ? hem. *D.* Nil prorsus. *S.* Atqui expectabam  
quidem. 409

*D.* Praeter spem evenit : sentio ; hoc male habet virum.

*S.* Potin es mihi verum dicere ? *D.* Ego ? nil facilius.

*S.* Num illi molestae quidpiam hae sunt nuptiae,

Propter hospitiā huiusce consuetudinem ?

*D.* Nihil hercle : aut, si adeo, bidui est aut tridui

Haec sollicitudo : nosti ? deinde desinet.

Etenim ipse eam rem recta reputavit via.

*S.* Laudo. *D.* Dum licitum 'st ei, dumque aetas tulit,

Amavit : tum id clam : cavit, ne umquam infamiae

Ea res sibi 'sset, ut virum fortem decet :

Nunc uxore opus est : animum ad uxorem adpulit. 420

*S.* Subtristis visus 'st esse aliquantulum mihi.

410. *Hoc male*, 'this nettles him.'

412. *Num*, 'does he find this match at all vexatious now?' *Simo* angles with *num* instead of *nonne*. *Molestae, moles*, 'a rude mass,' with change of quantity.

413. *Hospitiā, hospes*. So *sospes* and *sospita*; akin to *hostis*. *S. gast*, *E. guest*. The root in *hospes, hostis*, is probably *hōs, os* (see l. 228), whence also *Fr. à huis (ouvert)*, *huissier*, 'door-opener,' 'usher,' and *E. 'foreign : -pes = -pet*, 'seek;' and perhaps the termination of *hostis* is *it (hosit)*, 'one who marches forth.' Old gen. in *ai*, as *alai*; originally *ais*, as in *paterfamilia's*.

414. *Nihil*, 'faith, not a bit of it.' *Si adeo*, 'if at all,' 'to that degree.' The *eō*, like the *eā* of *intereā*, &c. is cleared of difficulty if regarded as *accus.*, *ad eom (locum)*.

415. *Nosti ?* 'do you take ?'

416. *Etenim*, 'and indeed of himself he has turned it over in the right way.' *Ipsus* : this older form is superseded by *ipse*, which explains by analogy how the vocative of the *o* declension has been shortened into *e*. *Reputavit* : *puta*, 'cut;' cf. *putator, amputa-*; hence to 'score,' in both senses; to 'reckon,' as notches on a tally; to 'think.'

418. *Infamiae*, dative; as *cordi*. Such constructions are best translated with 'as,' or by the noun simply; 'he was on his guard that this should never be a discredit to him.'

419. *Virum fortem*, 'a man of spirit.'

420. *Adpulit*. A metaphor from mooring a ship.

421. *Subtristis*, 'somewhat sad.' *Sub* in composition with *ad-*

*D.* Nil propter hanc: set est, quod succenset tibi.

*S.* Quidnam 'st? *D.* Puerile 'st. *S.* Quid id 'st? *D.*

Nil. *S.* Quin dic quid est.

*D.* Ait nimium parce facere sumptum. *S.* Mene? *D.*  
Te.

Vix, inquit, drachmis est obsonatum decem:

Num filio videtur uxorem dare?

Quem, inquit, vocabo ad coenam meorum aequalium

Potissimum nunc? Et, quod dicendum hic siet,

Tu quoque perparce nimium. Non laudo. *S.* Tace.

*D.* Commovi. *S.* Ego istaec recte ut fiant videro. 430

Quid hoc 'st rei? quid hic volt veterator sibi?

Nam si hic mali 'st quidquam, hem 'llic est huic rei caput.

jectives denotes in a slight degree. With some adjectives the *aliquantum* would translate more readily, as if we should say, 'a little saddish.'

422. *Est quod*, 'he blames you somewhat.' *Est quod* as a pron. adj. acc. with indicative. See l. 314; and cf. Hor., "sunt quos—invat."

423. *Puerile 'st*, 'mere childishness.'

424. *Ait*, 'he says, you make too little cheer;' *parce, parco*; cf. 'spare.' *Sumptum, subemptum*, 'taken up.'

425. *Vix, inquit*, 'you've catered, says he, scarce ten shillings worth.' *Obsonatum est*, pass. impers.; *drachmis*, abl. of price and means; *drachma* (*δραχμα*, 'grasp in the hand'); a silver coin worth 6 obols, 9½d.; nearly the Roman denarius, or the French franc.

426. *Videtur*, impers., 'does that look like giving your son a wife?' Supply *te*.

428. *Potissimum*. This indicates an affected difficulty to Pamphilus, in the scanty choice allowed him: 'which of my friends shall I choose to invite now?' not, 'which shall I invite, especially at such a time?' *Et, quod*, "and as far as can be said by one in my place (*hic*), you are indeed too stingy." Parry.

430. *Commovi*, 'I've ruffled him.' *Videro*, fut. perf., looking to the result. *Istaec*, 'what you talk of.'

431. *Quid hic*, 'what does this knave mean?' *Veterator*, 'one practised in any thing;' as we say, 'you're very old.'

432. *Nam*, 'for if there's any mischief hatching here, 'gad, you fellow's the head-worker in the thing.'

## ACTUS III.

## SCENA I.

MYSIS. SIMO. DAVOS. LESBIA. GLYCERIUM.

*M.* Ita pol quidem res est, ut dixisti, Lesbia :  
Fidelem haut ferme mulieri invenias virum.

*S.* Ab Andria'st ancilla haec. *D.* Quid narras ? *S.* Ita'st.

*M.* Set hic Pamphilus. *S.* Quid dicit ? *M.* Firmavit  
fidem. *S.* Hem.

*D.* Utinam aut hic surdus, aut haec muta facta sit.

*M.* Nam quod peperisset, iussit tolli. *S.* O Jupiter !  
Quid ego audio ? actum'st, siquidem haec vera praedicat.

*L.* Bonum ingenium narras adolescentis. *M.* Optimum.  
Set sequere me intro, ne in mora illi sis. *L.* Sequor. 441

*D.* Quod remedium nunc huic malo inveniam ? *S.* Quid  
hoc ?

Simo overhears the conversation of Mysis and Lesbia, in which the former makes an exception in favour of Pamphilus to the inconstancy which they join in imputing to men, and tells her gossip that he intends to acknowledge the child. Simo is frightened at first, but soon makes up his mind that it's all a device, a counterfeit birth, to frighten Chremes from the match.

Metre: Iamb. Tr.

435. *Ab Andria'st*, 'this maid's from the Andrian's house.' *Ab* with personal pronouns and names of persons, 'from their house.' Key's Gr. § 1303. *Ancilla*, from old verb *anclare* or *anculare*, 'to serve:' Festus. *Quid narras*, 'how say you?' 'you don't mean it?' Another arrangement gives *quid narras* also to Simo, and *ita'st* to Davos.

437. *Surdus*, perhaps from *se* (prep.) and *auris*. *Se auridus*, *suridus*; cf. *morbidus*. *Muta*, literally 'mumbling'; *mu-*, *mutio*.

438. *Nam quod*, 'the child she bears.' A hypothetical tense.

439. *Actum'st*, 'it's all over, if indeed she speaks truth.' *Praedicare*, 'to proclaim before people'; *praedicere*, 'to foretell.'

441. *Sequere*; *S.* *sach, έρωμαι*. *In mora*, 'a cause of hindrance'; more usually dative.

442. *Remedium*; *re, medeor*; 'what makes whole again.'

Adeone est demens? ex peregrina? iam scio, ah  
Vix tandem sensi stolidus. *D.* Quid hic sensisse ait?

*S.* Haec primum adfertur iam mi ab hoc fallacia:  
Hanc simulant parere, qua Chremetem absterreant.

*G.* Juno Lucina fer opem, serva me, obsecro.

*S.* Hui, tam cito? ridiculum: postquam ante ostium  
Me audivit stare, adproperat. Non sat commode  
Divisa sunt temporibus tibi, Dave, haec. *D.* Mihin'? 450

*S.* Num immemores discipuli? *D.* Ego quid narres nescio.

*S.* Hiccine me si imparatum in veris nuptiis  
Adortus esset, quos me ludos redderet?

Nunc huius periclo fit, ego in portu navigo.

## SCENA II.

LESBIA. SIMO. DAVOS.

*L.* Adhuc, Archylis, quae adsolent quaeque oportet

443. *Iam scio*, 'ah, now I understand; dullard that I am! I've been long in finding it out.' *Stolidus*, as *stultus*, from *sta-*. *Sensisse*, *se* sc.

447. *Juno Lucina* (*luc-*), the tutelary goddess of women in child-birth, called *Ilithyia* by the Greeks; Horace, *Carm. Sec.*

448. *Hui*, 'hola! so soon?' Simo regards it all as a matter of course, recalling the general character of the plots in the Greek comedies. It's a scheme without novelty, but bungled by inattention to the 'cues.'

449. *Adproperat*, 'she's in a hurry.' *Non sat commode*, "your incidents are not well-timed, man;" Parry. 'Not well distributed as to the points of time.'

450. *Haec tibi*, as if *haec tua*; or the construction may be regarded as a dative with the perfect pass. Key's *Gr.* § 963.

452. *Hiccine*, 'had this fellow surprised me thus off my guard in a real marriage, what a laughing-stock he'd have made me!' *Me*, Bentley's correction for *mih.*

454. *Nunc*, 'now he tries it (it's done) at his own risk; I'm steering full into port.' *Portu*; root as in *porta*, 'entrance,' and *porto*: root in *fero*? cf. *πύλη*.

Lesbia comes out unnecessarily to announce to Archylis that all goes well, then re-enters to continue her functions, and presently

Signa'sse ad salutem, omnia huic esse video.  
 Nunc primum fac istaec lavet: post deinde,  
 Quod iussi ei dari bibere, et quantum imperavi,  
 Date: mox ego huc revertor.  
 Per ecastor scitus puer est natus Pamphilo. 460  
 Deos quaeso, ut sit superstes, quandoquidem ipse'st ingenio  
 bono:  
 Quomque huic'st veritus optumae adolescenti facere iniuriam.  
 S. Vel hoc quis non credat, qui te norit, abs te'sse  
 ortum? D. Quidnam id est?  
 S. Non imperabat coram, quid opus facto esset puerperae:

informs the audience that Glycerium is safely delivered of a boy. This Simo considers an awkward contrivance of the conspirators—it's so like the Greek comedy—and warns Davus not to carry his tricks too far. Davus, seeing him resolved to disbelieve the truth, coolly plays the game which he sees most to his master's taste, and denounces the whole—baby and all—as a fraud to hinder the marriage. Simo is puzzled by the knave's apparent frankness; but relying on his son's promise, resolves to urge Chremes to reconsider his determination.

Metres: . Bacchiac Tetr. 455-458. Clausula 459. I. Tr. 460, 471, 472, 498-506. I. Tetr. 461-470, 472-483 (480, catal.). Troch. Tetr. 484-497. Clausula, Iamb. Dim. acat. 491.

457. *Post deinde*, 'then afterward.'

458. *Impero*, 'put on;' *comparo*, 'put together,' &c.

459. *Mox*, 'I shall be back presently.' The reflective form is usual in the imperfect tenses of this verb; the active in the perfects. Key's Gr. § 395. The awkwardness of this stage-arrangement is commented on presently by Simo himself. Lesbia comes out to tell Archylis, who is within, that all goes on well. Her return to announce the birth is more allowable, as she may be understood to communicate the intelligence to the audience. There is, however, an interruption to the action at *revertor*, filled up, no doubt by music.

460. *Per ecastor*, 'faith, a bouncing boy!' *per* separated by tmesis from *scitus*, 'very fine.' So Cicero, "Per mihi mirum visum est."

462. *Quomque*, 'and since he scorned to wrong this good young lady.'

464. *Non imperabat*, 'she didn't order in their presence what was to be done for the patient.' *Quid* governed by *facto*, the ablative after *opus*. *Coram*; *cum*, *os*; 'face to face.'

Set postquam egressa 'st, illis quae sunt intus clamat de via.  
 O Dave, itan' contemnor abs te? aut itane tandem idoneus  
 Tibi videor 'sse, quem tam aperte fallere incipias dolis?  
 Saltem adcurate: ut metui videar certe si resciverim.

*D.* Certe hercle nunc hic se ipso fallit, haut ego. *S.*  
 Edixi tibi,

Interminatus sum, ne faceres: num veritus's? quid retulit?  
 Credon' tibi hoc nunc, peperisse hanc e Pamphilo? 471

*D.* Teneo, quid erret: et quid agam habeo. *S.* Quid  
 taces?

*D.* Quid credas? quasi non tibi siet renunciatum haec sic  
 fore.

*S.* Mihin' quidquam? *D.* Eho an tute intellexti hoc ad-  
 simulari? *S.* Inrideor.

*D.* Renuntiatum 'st: nam qui tibi isthaec incidit suspicio?

465. *Illis quae*, 'she bawls from the street to the women-folk inside.'

466. *Tandem*, used in impatient interrogations, and for emphasis; so Virgil, "Sed vos qui tandem?" 'Or do I indeed appear to you a fit subject for you to try your tricks upon so openly?' 'try to deceive with your tricks' *Idoneus, ideoneus, ideo?*

468. *Saltem*, 'at least (you should work) very guardedly, so as to make a show of fearing me if I found you out.' Stallbaum thinks *adcurate* an imperative verb; 'be on your guard, both.'

470. *Interminatus sum*, 'I forbade you with threats,' *minor*. *Quid retulit?* 'what has it profited?' from the impersonal *refert*, a contraction from *rem fert*. See Key's Gr. § 910.

471. *Credon' tibi hoc*, 'am I to believe this that you tell me?' "*Credo* is a compound of *da-*; so that its first meaning is not 'to believe,' but 'to put any thing in a person's hand as a trust.' Hence the person is in the dative; the thing trusted, or deemed safe, in the accusative." Key's Gr. § 975 note.

473. *Quid credas?* 'why should you believe me?' *S.* asks, 'Why don't you say?' *D.* answers, 'Why you should believe me, ask you (*rogas*)?' Key's Gr. § 1227.

474. *Mihin' quidquam?* 'any thing told me?' *Quidquam* of itself has no interrogative force.

475. *Nam qui?* 'how then did this shrewd mistrust occur to you?' *Qui*, abl.

*S.* Qui? quia te noram. *D.* Quasi tu dicas, factum id consilio meo.

*S.* Certe enim scio. *D.* Non satis pernosti me etiam, qualis sim, Simo.

*S.* Ego non te? *D.* Set, si quid narrare occoepi, continuo dari

Tibi verba censes falso: itaque hercle nil iam muttire audeo.

*S.* Hoc ego scio unum, neminem peperisse hic. *D.* Intellexti. 480

Set nihilo secius mox puerum huc deferent ante ostium.

Id ego iam nunc tibi, here, renuntio futurum, ut sis sciens.

Ne tu hoc posterius dicas Davi factum consilio aut dolis.

Prorsus a me opinionem hanc tuam 'sse ego amotam volo.

*S.* Unde id scis? *D.* Audi, et credo: multa concurrunt simul,

Qui conjecturam hanc nunc facio. Iam primum haec se e Pamphilo

Gravidam dixit esse: inventum 'st falsum. Nunc, postquam videt

Nuptias domi apparari, missa 'st ancilla ilico

Obstetricem arcessitum ad eam, et puerum ut adferret simul.

Hoc ni fit, tu puerum ut videas, nil moventur nuptiae. 490

478. *Ego non te?* 'I not know you?'

479. *Itaque hercle*, "so that I dare not open my lips before you;" Colman. *Muttire*, from the sound *mu*. See l. 437.

480. *Neminem*, 'that no one has had a child here.' *Nemo, ne homo.* *Intellexti*, 'you've hit it.' This line is catalectic.

481. *Secius*: note that the *e* of the positive is short, of the comparative long; from *sequor*, 'otherwise,' 'next,' 'following.'

484. *Prorsus (proversus)*, 'I want to be quite relieved from this ill opinion of yours.'

486. *Qui*, 'whence I draw this conclusion.' *Qui*, abl.

487. *Inventum 'st falsum*, 'the story's untrue.' *Inventum* as a substantive.

488. *Missa 'st ancilla*, 'the maid's despatched at once to fetch her a midwife, and a child to boot.' *Arcessitum*, supine.

490. *Hoc ni*, 'unless it happen that you see the child, the wedding's not disturbed.'



S. Quid ais? ubi intellexeras

Id consilium capere, cur non dixti extemplo Pamphilo?

D. Quis igitur eum ab illa abstraxit, nisi ego? nam omnes  
nos quidem

Scimus, hanc quam misere amarit. Nunc sibi uxorem expetit.

Postremo id da mi negoti: tu tamen idem has nuptias

Perge facere ita, ut facis: et id spero adiutores deos.

S. Immo abi intro: ibi me opperire, et quod parato  
opus 'st para.

Non inpulit me, haec nunc omnino ut crederem:

Atque haut scio, an quae dixit sint vera omnia:

Set parvi pendo: illud mi multo maxumum 'st, 500

Quod mihi pollicitus 'st ipse gnatus. Nunc Chremen

Conveniam: orabo gnato uxorem: id si impetro,

491. *Quid ais? ubi*; a shrewd question. Had Davus told this to Pamphilus, who had engaged himself to his father, he would at once have disclosed the plot. Davus, instead of answering, blusters about his services.

492. *Extemplo*, 'on the spur of the moment'; in Plautus *ex-tempulo*; a diminutive from a form of *tempus*, 'any division of time or space.' Afterwards *tempus* was applied to time, and the diminutive *templum* to space. Root *tem-*, 'cut.'

495. *Postremo*, 'in fine, leave that affair to me.' *Id negoti*, Prol. 2. *Tu tamen*, a covert sarcasm; 'do you meanwhile yourself press on the wedding as you're doing, which the gods I hope will prosper.' Whereon Simo winces.

496. *Perge*; *per, rego*, 'make a straight line through.'

499. *Haut scio an*. The general construction is explained by supplying a negative in English, if the Latin omits it, and *v.r.* 'And I doubt if *any thing* he has said is true.' The contradiction is still preserved in the translation of *omnia*.

500. *Parvi pendo*, 'I value it slightly;' *pendo*, 'of value by weight.' The gold weighed to Brennus is a well-known legend. *Parvi*, worth or value expressed by the genitive. That these forms are really datives is shown to be very probable by Professor Key, Gr. § 946. See l. 267.

501. *Chremen conveniam*, 'now to meet Chremes.' Intransitive verbs when compounded sometimes become transitive. Chremes, voc. Chreme, acc. Chremen or Chremeta (Lat. Chremem and Chremetem), gen. Chremis, Chremetis and Chremi.

Quando alias malim quam hodie has fieri nuptias?  
 Nam gnatus quod pollicitus 'st, haut dubium 'st mihi,  
 Si nolit, quin eum merito possim cogere.  
 Atque adeo in ipso tempore eccum ipsum Chremen.

## SCENA III.

SIMO. CHREMES.

S. Iubeo Chremetem. Ch. O, te ipsum quaerebam. S.

Et ego te. Ch. Optato advenis.

Aliquot me adierunt, ex te auditum qui aibant, hodie filiam  
 Meam nubere tuo gnato: id viso, tun' an illi insaniant.

S. Ausculta: paucis et quid te ego velim et quod tu  
 quaeris scies. 510

503. *Quando alias*, 'when else than today could I wish this marriage celebrated?' With *quid alias* we must translate 'what else,' for *aliter*, a doubtful license.

504. *Gnatus quod*, 'for now that (since) my son has promised, it's plain enough that I have good reason for using force if he draws back.'

506. *Eccum*, 'see, in the nick of time, the very man, Chremes.'

After mutual salutations, Chremes asks what people mean by talking of this marriage? have they all lost their wits? Simo, disregarding this unpromising exordium, entreats a hearing, and urges Chremes to rescue his son from ruin by consenting to the match. Chremes wishes well to the young gentleman; but must decline the experiment of advancing his interests by the sacrifice of his daughter. Simo assures him that Pamphilus and Glycerium have quarrelled, at which Chremes laughs; and adjures him to consider how slight are the risks to his daughter, and how certain the benefit to Pamphilus. Chremes at last relents; but suddenly asks what proof there is of this quarrel. "None better," replies Simo; "the arch-conspirator has turned state-evidence;" and he bids Davus be summoned to convince Chremes.

Metres: Iamb. Tetr. 507-510. Clausula, I. Dim. 511. Iamb. Tr. 511-548. Iamb. Tetr. Catal. 549-553.

507. *Iubeo Chremetem*; understand *salvere*; 'Chremes, good day:' we say, 'I bid you good-bye;' not (now) 'I bid you good day.' *Optato*, sc. *tempore*.

509. *Id viso*, 'I've come to see.'

*Ch.* Ausculto: loquere quid velis.

*S.* Per te ego deos oro, et nostram amicitiam, Chreme,  
Quae incepta a parvis cum aetate adcrevit simul,  
Perque unicam gnatam tuam, et gnatum meum,  
Cuius tibi potestas summa servandi datur,  
Ut me adiuves in hac re: atque ita uti nuptiae  
Fuerant futurae, fiant. *Ch.* Ah ne me obsecra:  
Quasi hoc te orando a me impetrare oporteat.  
Alium 'sse censes nunc me atque olim cum dabam?  
Si in rem 'st utrique ut fiant, arcessi iube. 520  
Set si ex ea re plus mali 'st quam commodi  
Utrique, id oro te, in commune ut consulas,  
Quasi illa tua sit, Pamphilique ego sim pater.

*S.* Immo ita volo itaque postulo ut fiat, Chreme:

Neque postulem abs te, ni ipsa res moneat. *Ch.* Quid est?

*S.* Irae sunt inter Glycerium et gnatum. *Ch.* Audio.

*S.* Ita magnae, ut sperem posse avelli. *Ch.* Fabulae.

*S.* Profecto sic est. *Ch.* Sic hercle, ut dicam tibi:

512. *Per te ego deos oro.* The adjuration gains force by this separation of the preposition from its case. "Per ego te, fili, quaecunque jura liberos jungant parentibus, precor;" Livy.

515. *Cuius tibi potestas,* "whose preservation wholly rests on you;" Colman. *Servandi,* gerund followed by genitive. This attraction of case seems limited to the genitive of the gerund.

518. *Quasi hoc,* 'as if this were a thing you ought to obtain from me by entreaty.'

519. *Alium atque,* 'other than.' So *aeque ac, simile ac* (or *atque*), &c.

520. *Si in rem 'st,* 'if it's to the interest of both that the match (nuptiae sc.) be made.'

522. *In commune ut consulas,* 'to provide for the good of all parties.' *Consulere alicui,* 'to consult the good of any;' *aliquem,* 'to ask one's advice.'

524. *Immo* denies the *spirit* of Chremes' request, 'nay, in that very spirit.' Chremes is sure that Simo, in his place, would act as he is doing. Simo denies this.

526. *Audio,* ironical.

527. *(Eos) posse avelli,* 'that they can be sundered for ever.'

528. *Sic hercle,* 'yes indeed, in this sense.'

Amantium irae, amoris integratio. S. Hem,  
 Id te oro, ut ante eamus, dum tempus datur, 530  
 Dumque eius lubido occlusa 'st contumeliis,  
 Prius quam harum scelera et lacrymae confictae dolis  
 Reducunt animum aegrotum ad misericordiam,  
 Uxorem demus. Spero consuetudine et  
 Coniugio liberali devinctum, Chreme,  
 Dein facile ex illis sese emersurum malis.

Ch. Tibi ita hoc videtur: at ego non posse arbitror  
 Neque illum hanc perpetuo habere, neque me perpeti.

S. Qui scias ergo istuc, nisi periculum feceris?

Ch. At 'stuc periculum in filia fieri, grave est. 540

S. Nempe incommoditas denique huc omnis redit,  
 Si eveniat, quod Di prohibeant, discessio.  
 At si corrigitur, quot commoditates vide:  
 Principio amico filium restitueris:  
 Tibi generum firmum, et filiae invenias virum.

529. *Amantium irae*. This apophthegm, so well known to students of the Eton Grammar, has been deprived by Bentley of its *est*, and of its force as an example to the rule under which we find it. Plautus and Menander have the same sentiment; the latter also in one line, but not turned with the neatness of Terence.

530. *Ut ante eamus*, 'that we may forestal them.'

532. *Prius quam*, 'before these women's wiles and fraudulent tears reduce his weak mind to compassion.'

534. *Spero*, 'bound by intimacy and an honourable marriage, I trust that he will speedily rise above this sea of troubles.'

536. *Dein*, 'thereupon.' *Emersurum*; *e, mare*: the *g* of *mergo* is no part of the root; conf. *spargo, tergo, vergo*. Key, Journ. of Educ.

537. *At ego*, 'I, however, cannot think that he'll be constant, or that I can bear it.' *At*, which usually denotes addition rather than opposition, here approaches in force to *sed*. See Key's Gr. § 1445.

539. *Qui scias ergo istuc*, 'how can you know, pray, the truth of what you say, unless you try?' *Ergo*, emphatic. "Ergo Quintilium perpetuus sopor urget?" Hor.

542. *Si eveniat*; *si corrigitur*: note the force of the moods: 'separation, supposing such a thing were to happen; but if (as I quite expect) he amends—'

545. *Invenias*, 'you would gain;' politely said instead of *inveneris*.

*Ch.* Quid istic? si ita istuc animum inducti'sse utile,  
Nolo tibi ullum commodum intercludier.

*S.* Merito te semper maxumi feci, Chreme.

*Ch.* Set quid ais? *S.* Quid? *Ch.* Qui scis eos nunc discordare inter se?

*S.* Ipsus mi Davos, qui intumus'st eorum consiliis, dixit:  
Et is mi suadet, nuptias quantum queam ut maturem. 551  
Num censes faceret, filium nisi sciret eadem haec velle?  
Tute adeo iam eius verba audies. Heus, evocate huc Davom.  
Atque eccum: video ipsum foras exire.

#### SCENA IV.

DAVOS. SIMO. CHREMES.

*D.* Ad te ibam. *S.* Quidnam'st?

546. *Quid istic?* 'no more;' 'why all that? if you are satisfied that what you ask is right, I should be sorry that any advantage were refused you.' For the dative, see Key's Gr. § 962, on verbs compounded with prepositions of rest.

548. *Maxumi feci.* See note on 500.

549. *Set quid ais?* 'but stop: how say you?' *Discordare*, 'are at variance:' *dis* and *corda*, 'a string.'

"Like sweet bells jangled, out of tune and harsh."

*Shakespeare.*

554. *Eccum*: compare *ellum*, in which the pronoun predominates.

Davus at once asks where the bride is; and Simo, calling his friend's attention to the question, proceeds to reveal his grand secret to the former. No marriage was intended all the while. At which Davus of course expresses much surprise. His astonishment is more real when his master informs him that all is settled at last; in proof of which Chremes leaves, to hasten the preparations. Simo, with unsuspecting familiarity, urges Davus to widen the breach between Pamphilus and Glycerium, and goes to inform his son of the intelligence which has astounded his servant. Davus soliloquises upon his own position, and wishes his neck broken.

Metres: the first line with the last of the previous scene, and 555, Iamb. Tetr. Catal. The rest, Iamb. Tetr.: Clausula, I. Dim. 579.

*D.* Cur uxor non arcessitur? iam advesperascit. *S.*  
Audin'?

Ego dudum non nil veritus sum abs te, Dave, ne faceres idem,  
Quod volgus servorum solet, dolis ut me deluderet:

Propterea quod amat filius. *D.* Egon' istuc facerem? *S.*  
Credidi:

Idque adeo metuens vos celavi quod nunc dicam. *D.* Quid?  
*S.* Scies:

Nam propemodum habeo iam fidem. *D.* Tandem cognosti  
qui siem? 560

*S.* Non fuerant nuptiae futurae. *D.* Quid? non? *S.*  
Set ea gratia

Simulavi, vos ut pertentarem. *D.* Quid ais? *S.* Sic res  
est. *D.* Vide,

Numquam istuc ego quivi intelligere. Vah consilium callidum.

*S.* Hoc audi. Ut hinc te introire iussi, opportune hic fit  
mi obviam. *D.* Hem,

Numnam perimus? *S.* Narro huic, quae tu dudum narrasti  
mihi.

*D.* Quidnam audiam? *S.* Gnatam ut det oro, vixque id  
exoró. *D.* Occidi. *S.* Hem,

555. *Cur uxor.* Davus, alarmed by seeing the two fathers in  
amicable conversation, hopes apparently to irritate Chremes by this  
question, 'Why's not the wife fetched? it grows toward evening.'

556. *Non nil veritus,* 'had considerable fears of you;' lit. 'some.'

558. *Egon' istuc facerem,* 'you thought I should do what you  
say?'

559. *Vos celavi,* 'I kept my purpose from you and Pamphilus:'  
two accus. So "Quid te literas doceam?" Cic. Key's Gr. § 898.

565. *Numnam,* aside.

566. *Occidi,* an emphatic word, very awkward to overhear. So  
Simo sharply says, 'What's that you say?' and Davus stammers out  
'Optume.' Colman translates: "*D.* Undone! *S.* How's that? *D.*  
Well done, I said." See Livy for the story of Lars Tolumnius, who,  
after a good throw of the dice, was thought to order the murder of  
the Roman ambassador by the word *occidi*, though he said *optime*.  
The word would have been *occidi*. See Richard III. act iii, sc. 1.

Quid dixisti? *D.* Optume inquam factum. *S.* Nunc per hunc nulla 'st mora.

*Ch.* Domum modo ibo: ut appareatur, dicam; etque huc renuntio.

*S.* Nunc te oro, Dave, quoniam solus mi ecfecisti has nuptias,

*D.* Ego vero solus. *S.* Corrigere mi gnatum porro enitere.

*D.* Faciam hercle sedulo. *S.* Potes nunc, dum animus irritatus est. 571

*D.* Quiescas. *S.* Age igitur, ubi nunc est ipse? *D.* Mirum, ni domi 'st.

*S.* Ibo ad eum: etque eadem haec tibi quae dixi, dicam itidem illi. *D.* Nullus sum.

Quid causae 'st, quin hinc in pistrinum recta proficiscar via?

Nihil est preci loci relictum; iam perturbavi omnia:

Herum fefelli: in nuptias conieci herilem filium:

Feci hodie ut fierent, insperante hoc, etque invito Pamphilo.

Hem

Astutias: quod si quiessem, nihil evenisset mali.

Set eecum video ipsum: occidi.

Utinam mihi esset aliquid hic, quo me nunc praecipitem darem. 580

571. *Dum animus*, 'while his mind's sore.' *Rictus*, 'the dog's snarl,' the raising of the lip produced by the rapid repetition of *r*.

572. *Quiescas*, 'make your mind easy.'

574. *Quid causae 'st*, 'what reason's there why I shouldn't go right off to the mill?' *Rectâ viâ*, 'straightway.'

575. *Preci*. This word is rarely used in the singular, the ablative excepted. The dative occurs again in *Phor.* III. 3. 14, "ut nullus locus relinqueretur preci."

576. *Herilis filius*. "The Romans use possessive adjectives instead of the genitive: 'Domus exilis Plutonia.'" Key's *Gr.* § 1047.

578. *Hem astutias*, 'plague on my cleverness!'

580. *Utinam*, 'would there were some place here, down which to fling myself!' *Quo* with this translation is ablative of means. *Al*, 'would there were something here to knock my head against!'

## SCENA V.

PAMPHILUS. DAVOS.

P. Ubi illic est? scelus, qui me hodie. Perii. Atque  
       hoc confiteor iure

Mi obtigisse; quandoquidem tam iners, tam nulli consili sum:  
 Servon' fortunas meas me commisisse futili?

Ego pretium ob stultitiam fero: set inultum id numquam a  
 me auferet.

D. Posthac incolumem sat scio fore me, nunc si hoc de-  
 vito malum.

P. Nam quid ego nunc dicam patri? negabon' velle me,  
 modo

Qui sum pollicitus ducere? qua fiducia id facere audeam?

A passionate outburst of anger and self-reproach on the part of Pamphilus. Where shall he find the villain that has ruined him? What shall he say to his father? how refuse, after his recent promise? Ah, here's the fellow! He addresses him with laborious politeness, and asks him what he thinks of his work. Davus, not much daunted, confesses that he deserves to be hanged; but asserts that he will devise some expedient shortly to rescue his young master. The latter postpones his punishment for the present. He must think of himself now.

Metres: Tr. Tetr. Acatal. 581, 582. Iamb. Tetr. 584-594. Troch. Tetr. 583, 595-598.

581. *Ubi*, 'where's that fellow—the scoundrel, who has ruined me now?' *Illic*, nominative.

582. *Tam nulli consili*, 'of such shallow brain;' *nulli*, old genitive.

583. *Servo futili*, 'leaky;' from *fud-*, *fundo*, according to some.

584. *Ego pretium*, 'I'm punished for my folly.'

585. *Incolumem*; from *in*, and obsolete adj. *calamis*, from *cado*, whence *calamitas*. Donatus (Ter. Eun.) and Servius (Virgil) derive it from *calamus*, 'corn-stalks laid by wind;' a derivation now rejected. Pompey is said to have always written *kadamitas*. Prof. Key, Phil. Soc. iii. 210.

586. *Modo qui*, 'who but now promised to marry.'



Nec, quid me nunc faciam, scio. *D.* Nec quid me, atque id ago sedulo.

Dicam aliquid me inventurum, ut huic malo aliquam producam moram.

*P.* Oh. *D.* Visus sum. *P.* Ehodum bone vir, quid agis? Viden me consiliis tuis 590

Miserum impeditum 'sse? *D.* At iam expediam. *P.* Expedies? *D.* Certe Pamphile.

*P.* Nempe ut modo. *D.* Immo melius spero. *P.* Oh, tibi ego ut credam, furcifer?

Tu rem impeditam et perditam restituas? hem quo fretus sim, Qui me hodie ex tranquillissima re coniecisti in nuptias.

An non dixi esse hoc futurum? *D.* Dixti. *P.* Quid meritu's? *P.* Crucem.

Set sine paululum ad me redeam: iam aliquid dispiciam. *P.* Hei mihi,

Quom non habeo spatium, ut de te sumam supplicium, ut volo: Namque hoc tempus, praecavere mihi me, haut te ulcisci, monet.

588. *Nec*, 'what now to do with myself I don't know.' *De me faciam*: so *quid me fiet*. *Id ago sedulo*, 'I'm thinking only of that;' 'I'm busily contriving it.'

590. *Viden me*, 'do you see how I'm entangled in your tricks? Well, I'll soon free you.' *Impeditus*, 'caught by the foot.'

592. *Immo melius spero*, 'nay, better, I hope.' *Immo*, a correction of what preceded. *Furcifer*, 'rascal'; *furca*, *fero*. *Furca*, a heavy two-pronged instrument which slaves carried as a punishment, 'a galling yoke.' It was a symbol of slavery. To pass under the yoke was the last degradation that could be inflicted on an enemy.

593. *Tu rem*, "you amend My broken fortunes, or redeem them lost?" Colman. Subjunctive, 'to think that you can restore.'

595. *Crucem*, 'the gallows.' Crucifixion was the slave's punishment. Some, without much reason, think that Terence refers to the choice nominally allowed to the Athenian criminal of fixing his own punishment.

596. *Iam aliquid*, 'I'll devise something presently.'

598. *Namque hoc*, "the time warns me to take measures for my own safety, not to punish you." Parry.

## ACTUS IV.

## SCENA I.

CHARINUS. PAMPHILUS. DAVOS.

C. Hoccine credibile, aut memorabile ;  
 Tanta vecordia innata cuiquam ut siet, 600  
 Ut malis gaudeant, atque ex incommodis  
 Alterius sua ut comparent commoda ? ah !  
 Idne est verum ? immo id est genus hominum pessimum, in  
 Denegando modo quis pudor paulum adest :

Charinus can scarce believe that a man can show such heartlessness and malice as Pamphilus has donè, and inveighs against the baseness of those who are not ashamed to make a promise, and then to rail when you expect its performance. If he can do nothing else, at least he can embitter his rival's triumph by reproaches ; and when Pamphilus accosts him, and laments his imprudence, he scornfully echoes his words, and disbelieves his excuses. At last he is persuaded that Davus alone is in fault ; and the friends console themselves by railing at him. Davus protests his sincerity ; and declares that he shall have better luck next time.

Metres : Cretic Tetr. 599-611. Clausula, Dim. Troch. Acatal. 612. Troch. Tetr. 613-615, 617-623, and 638. Iamb. Tetr. 616, 624-628, 656, 657. Iamb. Tr. 629-655.

599. *Credibile* ; adjectives in *bili* signify 'fitness.'

600. *Vecordia* ; *veh* or *ve*, 'away : ' *vecors*, 'heartless,' 'senseless ;' *secors*, 'spiritless,' 'stupid ;' both denoting intellectual, not moral weakness.

601. *Malis* ; ablative of means. *Gaudeant*, *gaudeo*, denotes a state, 'to be glad ;' *laetor* is active, 'to rejoice : ' cf. S. *hlád*, *γῆθεω*, 'glad.'

602. *Alterius*, 'one of two ;' compare the comparative form in *uter*, &c. : often used in the sense of 'a neighbour : ' *al*, *ali*, as in *alius*.

603. *Idne est verum ?* 'is this fair ?' *Pessimum*, i. e. *pedissimum*, as *pejor* = *pedior* : *pessumus*, 'the worst or highest degree of what is radically bad ;' *deterimus*, 'what has deteriorated to the greatest or lowest extent,' in a descending scale from *bonus*.

604. *Denegando* ; *de*, 'out and out ;' so *denegare*, and *decertantem aquilonibus*, Hor. : 'beyond doubt that sort of men is basest who feel

Post ubi tempus promissa iam perfici,  
 Tum coacti necessario se aperiant:  
 Et timent: et tamen res premit denegare:  
 Ibi tum eorum impudentissima oratio est,  
 Quis tu homo es? quis mihi es? cur ego meam tibi? heus,  
 Proxumus sum egomet mi. Attamen ubi fides 610  
 Si roges, nil pudet hic, ubi opus 'st: illic ubi  
 Nil opus 'st, ibi verentur.  
 Set quid agam? adeamne ad eum, et cum eo iniuriam hanc  
 expostulem?  
 Ingeram mala multa? atque aliquis dicat, Nil promoveris:  
 Nil? molestus certe ei fuero: atque animo morem gessero.

*P.* Charine, et me et te inprudens, nisi quid Di respiciunt, perdididi.

*C.* Itane inprudens? tandem inventa 'st causa. Solvisti fidem.

*P.* Quid ita tandem? *C.* Etiam me dictis ducere istis postulas?

some shame only in persisting in a refusal,' *i. e.* who yield at last; 'but when it is time that their promises be made good, then perforce they must needs show their nature, and they hesitate; and yet their interest makes them give a point-blank refusal.' *Denegar* before *Ibi*.

609. *Cur ego*, "why should I render up my love to you?" Colman.

610. *Proxumus*, 'charity begins at home;' from *propissumus*. *Ubi fides (sit)*, 'supposing you ask where's their honour, they show no shame now when they should; but *then* they were reluctant to refuse when there was no need of reluctance.'

514. *Ingeram*, 'shall I shower reproaches on him?' *Nil promoveris*, 'you'll be none the better off,' fut. perf.

615. *Atque*, 'and shall give vent to my spleen.'

616. *Nisi*, 'unless heaven forefend!' *Quid*, 'somewhat.' *Respicere* expresses the regard of a superior to an inferior; *suspicere*, 'to look up to.'

617. *Itane*, 'is that your word?' 'imprudence do you call it?' *Solvisti fidem*, 'well have you kept your word:' so *fidem liberare*. *Fides*, 'a pledge by which one is bound, the fulfilment of which gives release.'

618. *Ducere*, 'to mislead me.'

*P.* Quid istuc est? *C.* Postquam me amare dixi, complacita 'st tibi: 619

Heu me miserum, qui tuom animum ex animo spectavi meo.

*P.* Falsus es. *C.* Non satis tibi 'sse hoc solidum visum 'st gaudium;

Nisi me lactasses amantem, et falsa spe produceres.

Habeas. *P.* Habeam? ah nescis quantis in malis verser miser;

Quantasque hic suis consiliis mihi confecit sollicitudines

Meus carnufex. *C.* Quid istuc tam mirum, de te si exemplum capit?

*P.* Haut istuc dicas, si cognoris vel me vel amorem meum.

*C.* Scio: cum patre altercasti dudum: et is nunc propterea tibi

Succenset: nec te quivit hodie cogere, illam ut duceres.

*P.* Immo etiam, quo tu minus scis aerumnas meas,

619. *Quid istuc est?* 'what do you mean?'

621. *Falsus es*, 'you are deceived;' as a pass. part. *Solidum*, 'complete.' Things *solida* are without flaw: root as in *solum*, 'the ground?' But Oscan *sollus* is *totus*, the sense of *solus* in *sollicitari*.

622. *Nisi*, 'without cajoling.' *Lactasses*, frequent. from *lacio*, 'draw.' The act of cajolery and deception is complete; but the falsehood is kept up and continuous: hence the difference in tense. Note the difference of mood here in the hypothetical sentence, and in *nisi quid Di respiciunt*, 616. The examples before us illustrate the true use of *si* with indic. and subj. The indic. involves a conditional proposition, which may or may not be: "Heaven may befriend us or not: I cannot say." The subj. states a hypothesis, in which the form of the expression is negated by the facts: "Your satisfaction did not seem complete, if you had not deluded me and beckoned me on; *which you have done*."

623. *Habeas*, 'you may have her;' *sino* or *licet* understood. These are always dependent constructions. See Key's Gr. § 1227. *Quantis verser*, indirect interrogative; *verser*, frequent. of *verto*.

627. *Scio*, 'I know all about it; you've had a quarrel just now,' ironical. *Altercasti*; root *alter*.

629. *Quo tu minus*; *quominus* separated by tmesis; not to be confounded with the use of the conjunctive after verbs of hindering; 'so little do you understand my griefs.' *Aerumnas*; S. *yat*, 'vex,' *yas*, 'strive:' *μεριμνα*; for the *μ*, cf. *morn*, *morgen*, with *αυριον*, *aurora*; or (with a guttural) *auro*- with *χρυσος*, 'the dawn-colour.' Some connect with *aegrimonia*. -*umna*, as in *columna*, *αλμυρνα*.

Hae nuptiae non apparabantur mihi : 630  
Nec postulabat nunc quisquam uxorem dare.

*C.* Scio : tu coactus tua voluntate es. *P.* Mane :  
Nondum etiam scis. *C.* Scio equidem ducturum 'sse te.

*P.* Cur me enicas ? hoc audi. Numquam destitit  
Instare, ut dicerem me ducturum patri ;  
Suadere, orare, usque adeo donec perpulit.

*C.* Quis homo istuc ? *P.* Davos. *C.* Davos ? quamobrem ? *P.* Nescio :  
Nisi mihi deos fuisse iratos, qui auscultaverim.  
Factum 'st hoc, Dave ? *D.* Factum 'st. *C.* Hem, quid ais,  
scelus ?

At tibi Di dignum factis exitium duint. 640

Eho, dic mihi, si omnes hunc coniectum in nuptias  
Inimici vellent ; quidni hoc consilium darent ?

*D.* Deceptus sum, at non defatigatus. *C.* Scio.

*D.* Hac non successit, alia adgrediemur via.

Nisi si id putas, quia primo processit parum,  
Non iam ad salutem posse converti hoc malum.

*P.* Immo etiam : nam satis credo, si advigilaveris,

634. *Cur me enicas ?* 'why do you worry me to death ?'

637. *Quis homo ?* 'what man's that you talk of ?'

638. *Qui auscultaverim*, 'unless heaven meant in anger that I should listen to him : 'qui for quo ; 'so that I listened ;' subjunctive in an accusative clause after *fuisse*.

639. *Factum 'st.* *Hem*, 'it's true. True ? how say you ?'

640. *At tibi*, 'now the gods give you an end equal to your deserts.' *Dignum* ; root *dic-*, 'point out,' *δεικννμι*, &c. *Duint*, old subj. form, as in *sint* for *esint*, *possint*, &c. : the verb *du-* itself is a form of *da-*, existing in the compounds *induo*, &c.

642. *Quidni ?* 'what but this counsel would they give ?' lit. 'why should they not give this counsel ?'

643. *Defatigatus*, 'quite disheartened,' root *fat-*, as in *fatisco*, 'gape ;' al. *fatim*, form of *satis*, and *ago*.

645. *Quia*, 'because our first attempt has had little success.' *Processit*, 'it has succeeded ;' impers.

647. *Immo etiam*, 'quite the contrary.' *Advigilaveris*, fut. perf. : root as in *vige-*, *vigor*.

Ex unis geminas mihi conficies nuptias.

D. Ego Pamphile, hoc tibi pro servitio debeo,

Conari manibus, pedibus, noctesque et dies : 650

Capitis periculum adire, dum prosim tibi :

Tuom 'st, si quid praeter spem evenit, mi ignoscere.

Parum succedit quod ago : at facio sedulo.

Vel melius tute reperi, me missum face.

P. Cupio : restitue quem a me accepisti locum.

D. Faciam. P. At iam hoc opus est. D. Set concre-  
puit hinc a Glycerio ostium.

P. Nihil ad te. D. Quaero. P. Hem, nuncne demum ?

D. At iam hoc tibi inventum dabo.

648. *Ex unis* ; *uno* is used in the plural when a plural substantive constitutes a new unit ; 'out of one marriage you will make me a brace of marriages.' Key's Gr. § 1062.

649. *Hoc tibi*, 'I'm bound as your slave to struggle tooth and nail, night and day, and to run all risks, to serve you.' *Pro servitio*, 'as befits my servile condition.'

650. *Noctes* ; S. *naktam*, *νῆξ*, *nacht*, 'night' ; acc. duration of time.

651. *Capitis periculum*, lit. 'to encounter hazard of life.' *Dum*, 'provided that,' always with subj. in this sense.

652. *Ignoscere*. It is important to observe, that *in* compounded with verbs is the preposition, with adjectives the negative. "*Ignorare* seems an exception ; but is formed from the adj. *ignaro*, which as an adj. was entitled to the negative prefix before the simple adj. *gnaro*." Key's Gr. § 1338, note. "Hence it is probably an error to derive *ignosc*- from *in*, 'not,' and *gnosc*-, 'take cognisance' : the *in* is more probably the preposition : compare *συγγινωσκ*." Ibid. § 761, note. When prefixed to the perfect participle the compound participle becomes an adjective, as *indoctus*, *illotus* 'unwashed.'

653. *At facio*, 'and yet I do my best.'

654. *Vel*, 'or find a better course yourself, and dismiss me ;' see 807. *Face*, original imperative, at the end of the line. *Duc, dic, fer, fac*, have lost the suffix of the imperative.

656. *Concrepuit*, 'Glycerium's door opens hard by ;' lit. 'creaks,' *κρεκω*. The Greek doors opened outwards, and a person coming out struck loudly to warn passers-by. The Roman doors opened to the house. Valerius Poplicola was permitted to follow the Greek usage as a distinction. To knock for admission was *pulsare ostium* : *ostium*, 'the entrance,' lit. *fores*, 'the valves.'

657. *Quaero*, 'I'm thinking.' *Iam*, 'presently.' *Demum* ; root as in *denique*, *donec*, and perhaps in termination of *tandem*, *pridem* ;

## SCENA II.

MYSIS. PAMPHILUS. CHARINUS. DAVOS.

*M.* Iam, ubi ubi erit, inventum tibi curabo, et mecum adductum

Tuom Pamphilum : modo tu, anime mi, noli te macerare.

*P.* Mysis. *M.* Quis est? ehem Pamphile, opportune te mihi offers. 660

Orare iussit, si se ames, hera, iam ut ad sese venias :

Videre ait te cupere. *P.* Vah, perii : hoc malum integrascit.

Siccine me atque illam opera tua nunc miseros sollicitari?

Nam idcirco arcessor, nuptias quod mi adparari sensit.

conf. 87. *Inventum*, participle, as in next line : this construction is most common with the future.

Mysis, promising Glycerium that she will bring Pamphilus to her, sees him, and requests him to return with her to his mistress. Pamphilus, concluding that she has heard of the marriage, again bursts out in reproaches against Davus, and vows to Mysis that nothing shall part him from Glycerium. His father may even learn that he had hindered the match himself. Davus assures him that he has thought to good purpose at last; and his confidence gives hope to Pamphilus and Charinus. The former accompanies Mysis; and Charinus begs Davus to come as soon as possible to his house with 'the latest intelligence.'

Metre : Iamb. Tetr. Catal.

658. *Iam*, 'wherever he is, I'll warrant your Pamphilus shall be presently found.' *Ubi ubi*, dative of *quisquis*, properly *cubi cubi* : compare *si-cubi, nē-cubi*.

659. *Anime mi*, 'don't fret yourself, my heart.' *Macerare*, 'to soften by steeping.' See the lines ascribed to Cæsar,—Life of Terence.

660. *Opportune*, 'seasonably;' at or before the port.

661. *Si se ames*. This subjunctive with *si* is not to be confounded with the hypothetical tense. *Si ames* is a secondary clause, dependent on an infinitive.

662. *Hoc malum*, 'this wound begins (to bleed) afresh;' inceptive verb, from *integer*, 'entire;' *in*, negative, and *tag-*, 'touch.'

663. *Siccine*, 'to think that we are thus tormented through you,' Davus sc. : infinitive of exclamation.

*C.* Quibus quidem quam facile potuerat quiesci, si hic quiesset.

*D.* Age, si hic non insanit satis sua sponte, instiga. *M.*  
Atque edepol

*Ea res est: propterea nunc misera in maerore est. P.*  
*Mysis,*

Per omnes adiuro deos, numquam eam me deserturum;

Non, si capiundos mihi sciam esse inimicos omnes homines.

Hanc mi expetivi, contigit: conveniunt mores: valeant, 670

Qui inter nos discidium volunt: hanc, nisi mors, mi adimet  
nemo.

*M.* Resipisco. *P.* Non Apollinis magis verum atque hoc  
responsum est.

Si poterit fieri, ut ne pater per me stetisse credat,

Quo minus hae fierent nuptiae, volo. Set si id non poterit,

Id faciam, in proclivi quod est, per me stetisse ut credat.

665. *Quibus*, dat. *Quiesci*, pass. impers.; 'to which how easy had it been to put an end, if this fellow had not meddled!' 'how easily might it have been kept quiet!' *Potuerat*; "The verbs of duty and power, already expressing in themselves what is less forcibly implied in the subjunctive, generally retain the terminations of the indicative in hypothetical sentences." Key's Gr. § 1217.

669. *Non, si sciam*, 'no, were I certain that I must have all men my enemies;' hypothetical.

670. *Contigit, haec sc.* 'she's mine;' lit. 'she has fallen to my lot.' *Valeant*, 'away with those!' so *χαίρει*.

671. *Discidium*, root *scid-*, as in *scindo*, 'disruption,' 'rupture.' *Adimet*, connected with *ava* rather than *ad*, 'take up and away;' cf. *agnosco*, 'know again;' *adolere*, 'grow up.'

672. *Resipisco*, inceptive, 'I begin to revive.' *Sapio*, 'to taste, have a savour of,' then 'to have sense, discriminate.' *Verum atque*, 'no truer than;' so *simile ac*.

673. *Si poterit*, 'if it shall happen that my father do not believe it my fault that this marriage did not take place, well and good; I am content.' *Ut ne*; so *ut ne quid minus*: in these phrases the *ne* is a simple negative, not a conjunction.

674. *Quo minus fierent*, subj. after a verb of hindrance.

675. *In proclivi*, 'and this is easy,' 'on the slope;' root *cli*, κλί, κλινω. "In plano, 'on the smooth,' 'certain.' *Proclivis* conveys a mixed meaning of ease and uncertainty." Parry.



Quis videor? *C.* Miser, aequae atque ego. *D.* Consilium quaero. *C.* Fortis es;

Si quid conere. *D.* Hoc ego tibi profecto effectum reddam.

*P.* Iam hoc opus est. *D.* Quin iam habeo. *C.* Quid est? *D.* Huic, non tibi habeo, ne erres.

*C.* Sat habeo. *P.* Quid facies? cedo. *D.* Dies mi hic ut satis sit vereor

Ad agendum: ne vacuum esse me nunc ad narrandum credas: Proinde hinc vos amolimini: nam mi impedimento estis. 681

*P.* Ego hanc visam. *D.* Quid tu? quo hinc te agis?

*C.* Verum vis dicam? *D.* Immo etiam

Narrationis incipit mi initium. *C.* Quid me fiet?

*D.* Eho tu impudens, non satis habes, quod tibi dieculam addo,

Quantum huic promoveo nuptias? *C.* Dave, at tamen. *D.* Quid ergo?

*C.* Ut ducam. *D.* Ridiculum. *C.* Huc face ad me venias, si quod poteris.

676. *Quis videor?* 'what d'ye take me for?' *Aequae atque*, see l.

672. *Consilium*, i. e. 'my brain's at work.' *Fortis es*, 'you're clever.'

677. *Si quid*, al. *scio quid conere*, said by Pamphilus, with the sense, "Mind what you're about;" Parry. *Effectum reddam*, participle perfect with a verb of giving, forming a future perfect; 'this I will effect for you.' Key's Gr. § 1275.

678. *Huic*, 'for him, sir, not for you, I've hit it, not to mislead you.'

679. *Dies*, "The day I fear is scarce sufficient for the execution; So think not I have leisure to relate;" Colman;—"for a tale."

681. *Proinde*, 'accordingly'; expression of encouragement, 'pray go.' *Amolimini*, i. e. with effort. *Impedimento*, dative.

682. *Verum?* 'do you want me to tell the truth?' *Immo etiam*, 'why he's even going to begin a sermon,' 'he's giving me the beginning of a tedious tale.'

683. *Quid me fiet*, 'what will become of me?' *me*, abl.: so *quid me faciam?*

684. *Dieculam*, 'a respite,' dim. of *dies*. "Poor insect, what a little day of sunny bliss is thine!" Glee.

686. *Huc face*, 'manage to come hither to my house' (*chez moi*). *Si quod poteris*; *quod* enclitic, 'if you have any luck.'

*D.* Quid veniam? nil habeo. *C.* At tamen siquid. *D.*  
 Age, veniam. *C.* Si quid,  
*D.* Domi ero. *D.* Tu, Mysis, dum exeo, parumper opperire hic.  
*M.* Quapropter? *D.* Ita facto'st opus. *M.* Matura.  
*D.* Iam inquam hic adero. 689

## SCENA III.

MYSIS. DAVOS.

*M.* Nilne esse proprium cuiquam? Di vostram fidem:  
 Summum bonum esse herae deputabam hunc Pamphilum,  
 Amicum, tutorem, virum in quovis loco  
 Paratum: verum ex eo nunc misera quem capit  
 Laborem? facile hic plus mali'st, quam illic boni.  
 Set Davos exit. Mi homo, quid istuc obsecro'st?  
 Quo portas puerum? *D.* Mysis, nunc opus'st tua  
 Mi ad hanc rem exprompta malitia atque astutia.  
*M.* Quidnam incepturu's? *D.* Accipe a me hunc ocus,

688. *Parumper*, 'awhile;' adv. of time, as *nuper*, *semper*.

Mysis laments the insecurity of human happiness. Her soliloquy is interrupted by the entrance of Davus with the child. He bids her take it and lay it at his master's door, not choosing to do so himself, that he may be able to deny that he was the culprit. He sees Chremes, and suddenly changes his plan. He will pretend to have just come; not, however, with the baby; and tells Mysis to throw in a word or two to help out the conversation.

Metre: Iamb. Trim.

690. *Nilne esse*, 'can we count nothing ours?' (sure to any one:) acc. and inf. in an exclamatory sentence. *Di, obsecro* sc. 'heaven preserve us!'

692. *Virum paratum*, "a staunch ally," Parry.

694. *Hic*, 'where we are now;' *illic*, 'yonder.' 'Clearly the loss is greater than the gain;' 'there's more harm now than there was good then.'

697. *Exprompta*, 'instant roguery and cleverness.' *Exprompta*, *promo*, *pro*, *emo*, 'bring forward;' *ex*, 'out of hand.' *Astutia*, 'dexterity, adroitness;' then 'craft.'

Atque ante nostram ianuam apone. *M.* Obsecro,  
Humine? *D.* Ex ara hinc sume verbenas tibi, 700

Atque eas substerne. *M.* Quamobrem tute id non facis?

*D.* Quia si forte opus sit ad herum iurato mihi  
Non aposuisse, ut liquido possim. *M.* Intellego:  
Nova nunc religio te istaec incessit cedo?

*D.* Move ocius te, ut quid agam porro, intellegas.  
Pro Jupiter! *M.* Quid'st? *D.* Sponsae pater intervenit.  
Repudio quod consilium primum intenderam.

*M.* Nescio quid narres. *D.* Ego quoque hinc ab dextera  
Venire me adsimulabo. Tu, ut subservias  
Orationi, utcumque opus'st, verbis vide. 710

*M.* Ego quid agas nihil intellego, set, si quid est,

699. *Ianuam.* "Transitiones perviae, iani," Cic. *Ab cundo*: some derive from *Ianus*, 'god of light;' comparing *Diana*, root *di-*, as in *dies*, *Διος*, *deus*.

700. *Humine?* 'what, on the ground?' *Verbenas*, 'herbs;' a general term for all plants used in sacred rites. *Servius* derives from *viridis*. Compare 'root;' G. *wort*, *mangel-wurzel*. There were usually two altars on the stage; that to the right sacred to Apollo, or in tragedies to Bacchus; that on the left to the presiding deity of the games, here to Cybele.

701. *Substerne*, S. *stir*, *στροπνννμ*, *ster-* (*sterno*), 'strew.'

702. *Iurato*, 'if I must swear to master that I didn't lay him here:' *iurato*, abl. of thing needed; 'if there's need to me of a thing sworn;' like *properato*, *consulto*. "An ablative of this participle, with or without a noun in agreement, is used with *opus est*." Key's Gr. 1280. This word has sometimes an active sense, like *coenatus*, *potus*, *exosus*.

703. *Liquido*, 'with a clear conscience.'

704. *Nova religio*, 'a sudden scruple;' from *religare*, 'to bind fast.' Cicero gives *relegere*, 'to go over again and again,' 'to ponder.' After *move*, we may suppose Mysis lays the child at Simo's door. Then Davus changes his plan.

707. *Repudio*. The derivation from *pudet* is plainly wrong. The word *tripudium* suggests the more probable root, *ped-*, *ped-*; *repudio*, 'push back with my feet;' but *pel-* appears to supply the true form; cf. *sed* and *sul* in *exul*, &c. *Intendo*, lit. 'aim at.'

708. *Ego quoque*, 'I too, like Chremes, will pretend I'm just come.'

709. *Tu*, 'take you care to help out what I say with a few words as need requires.'

Quod mea opera opus sit vobis, ut tu plus vides,  
Manebo, ne quod vostrum remorer commodum.

## SCENA IV.

CHREMES. MY SIS. DAVOS.

*Ch.* Revertor, postquam quae opus fuere ad nuptias  
Gnatae paravi, ut iubeam arcessi. Set quid hoc ?  
Puer hercle est : mulier, tu aposuisti hunc ? *M.* Ubi illic est ?

713. *Ne quod,* 'not to thwart any hopeful scheme of yours.'  
*Mora,* 'obstruction.'

An admirable scène, and one of the best of the play, the key to which is found in the pithy question put by Davus at its close to Mysis. His object is to induce Chremes to break off the match ; but his own mere assertion that Pamphilus is father of the child would doubtless be disbelieved by Chremes, and he remembers how Simo had regarded the whole story as a weak invention of the enemy. He affects, therefore, to have just come from the market, and talks of the crowd and the high prices. Pretending not to see Chremes, he accosts Mysis, and asks what baby is this at his master's door. She wonders at his assurance, but grows terrified and confused by his frowns and whispers, and says that it comes from her mistress, and further that Pamphilus is the father. Davus exclaims against such effrontery, and asserts that he had seen a child smuggled in to Glycerium's the previous evening. As he desired, Mysis is incensed at this, and her words and manner convince Chremes of the truth of her story. He hugs himself on his narrow escape, and bustles away to break off with Simo. An explanation follows between Davus and Mysis.

Metre : Iamb. Trim.

714. *Revertor.* The imperfect tenses of this verb (pres., past imp., fut.) are usually reflexive in form ; the perfects, active ; the latter are therefore irregular (when the action returns on the agent himself). *Quae opus fuere* ; *opus*, indecl., with dat. of person, and nom. or abl. of thing needed ; the former chiefly with neuters of pronouns and adjectives.

715. *Ut* ; depending on *revertor*. "Having provided all things necessary, I now return to bid them call the bride." Colman.

716. *Mulier*, "woman, was't you who placed this baby here?"  
Key. *Aposuisti* : this verb is to be regarded as compounded with *ab*, 'down,' not *ad*. Compare *apone rastros* in Heaut., *absorbe*-, *aftig*- 'dash down,' and Germ. *abwärts*, 'downwards.' *Ubi*, 'where's that man?'

*Ch.* Non mihi respondes? *M.* Nusquam est. Vae miseræ mihi,

Reliquit me homo, atque abiit. *D.* Di vostram fidem,  
Quid turbae aput forum 'st? quid illic hominum litigant?

Tum annona cara 'st. Quid dicam aliud, nescio. 720

*M.* Cur te obsecro hic me solam? *D.* Hem! quae haec  
est fabula?

Eho Mysis, puer hic unde 'st? quisve huc attulit?

*M.* Satin' sanu's, me qui id rogites? *D.* Quem igitur rogem?

Qui hic neminem alium videam. *Ch.* Miror, unde sit.

*D.* Dictura es quod rogo? *M.* Au. *D.* Concede ad  
dexteram.

*M.* Deliras; non tute ipse? *D.* Verbum unum mihi,  
Praeterea quam quod te rogo, faxis cave.

718. See 670.

719. *Quid turbae*, 'what a to-do there is in the market; what a crowd of folk are chaffering there! Things are dear, too.' *Turba*, root *tur-*, 'turn'; compare *tur-b-o*, *ver-b-um*, *mor-b-us*, *bar-b-a* (whence perhaps 'barley'); *b*=little. *Litigat*, *lis*, 'dispute,' and *ago*.

720. *Annona*, properly the year's produce of land, then the price of grain: *annus*; cf. Umbrian *amnus* (*am*, *amb*, *αμφι*). *Davus* pretends to retail scraps of news from the *ayopa*, and adds aside, 'what more to say, I don't know.'

721. *Hic me solam*, sc. *reliquisti*. So *hem Davom tibi*, l. 816. *Hem!* 'alone? what farce is this?'

723. *Satin' sanu's*. "An assertion is limited and explained by *qui* and the subjunctive: 'Are you quite in your senses to ask me that?'" Key's Gr. § 1194.

724. *Videam*, 'since I can see.' *Miror*, 'I wonder whence it comes,' i.e. the baby.

725. *Au.* *Mysis* cannot speak from astonishment. *Concede*, 'move here to the right' (*aside*): *Mysis* will be thus farther from *Chremes*, and better under his control.

726. *Deliras*, 'you're out of your mind; didn't you bring him yourself?' *Delirare*, 'to strike a crooked furrow,' *lira*. *Non tute, attulisti* sc.

727. *Faxis cave*, 'beware how you give me a single word beyond what I ask you' (*aside*). "As the fut. perf. of the indicative originally ended in *eso* rather than *ero*, and the subj. perf. in *esim* rather than *erim*, the following contractions which occur in old writers are

Quin dicis unde 'st clare. *M.* A nobis. *D.* Attate :

Mirum vero, impudenter mulier si facit

Meretrix. *Ch.* Ab Andria 'st haec, quantum intellego. 730

*D.* Adeon' videmur vobis esse idonei,

In quibus sic infudatis ? *Ch.* Veni in tempore.

*D.* Propera adeo puerum tollere hinc ab ianua :

Mane : cave quoquam ex istoc excessis loco.

*M.* Di te eradicent : ita me miseram territas.

*D.* Tibi dico ego, an non ? *M.* Quid vis ? *D.* At etiam  
rogas ?

Cedo, cuium puerum hic aposuisti ? dic mihi.

*M.* Tu nescis ? *D.* Mitte id, quod scio : dic, quod rogo.

*M.* Vostri. *D.* Cuius nostri ? *M.* Pamphili. *D.* Hem,  
quid ? Pamphili ?

explained : *fazo*, *faxis* &c. for *fecero* &c., *fazim* &c. for *fuerm*, *fazem* &c. for *fuissem*." Key's Gr. § 566. Madvig, who denies the existence of the form *fazem*, regards *fazo* as a simple future, like *rufo*, and *fazim* as pr. subj. He would therefore translate, not as above (*cave ne fazis*), but, 'if you make a remark beyond what I ask, look out ;' 'you will make a remark at your peril.'

728. *Attate*, "ha, ha, ha ; no wonder that a harlot has assurance ;" Colman. The dissyllable *attat* is a contraction of *atatat*, on the principle that when several short syllables come together, the second from the beginning of the word is nearly dropped.

730. *Meretrix* ; *mereo*, 'to earn.'

731. *Adeon'*, 'to that degree.' "Do we then seem to you such proper folks To play your tricks upon ?" Colman. *Idoneus*, with *qui* and the subjunctive.

734. *Mane*. The previous line contains a feigned order ; this, in a whisper, is Davus's real intention, 'don't move ; take care how you stir in any direction from where you are.' *Excessis* for *excessis* : see note on 727.

735. *Di te eradicent*, 'a plague upon you !' lit. 'root up ;' *radix*, conf. *radius*, 'ray, rod.'

737. *Cuium*, 'whose boy.' "A possessive pronoun rarely met with, the genitives *cuius*, *quorum*, *quarum*, being used in its place." Key's Gr. § 362 ; see l. 906.

738. *Mitte id*, "plague of what I know ! tell what I ask ;" Colman. This for Mysis' ear alone.

739. *Cuius nostri* ? 'of which of our family ?' But we should expect *nostrum*. Al. *Cuius ? nostri ?* 'whose ? ours ?'

*M.* Eho, an non est? *Ch.* Recte ego nempe has fugi nuptias. 740

*D.* O facinus animadvortendum! *M.* Quid clamitas?

*D.* Quemne ego heri vidi ad vos adferri vesperi?

*M.* O hominem audacem! *D.* Verum. Vidi Cantharam Suffarcinatam. *M.* Dis pol habeo gratiam, Quom in pariundo aliquot adfuerunt liberae.

*D.* Ne illa illum haut novit, cuius causa haec incipit. Chremes, si adpositum puerum ante aedes viderit, Suam gnatam non dabit: tanto hercle magis dabit.

*Ch.* Non hercle faciet. *D.* Nunc adeo, ut tu sis sciens, Nisi puerum tollis, iam ego hunc in mediam viam 750 Provolvam: teque ibidem pervolvam in luto.

*M.* Tu pol homo non es sobrius. *D.* Fallacia Alia aliam trudit. Iam susurrari audio, Civem Atticam 'sse hanc. *Ch.* Hem. *D.* Coactus legibus Eam uxorem ducet. *M.* Eho, obsecro, an non civis est?

*Ch.* Iocularium in malum inscieris paene incidi.

*D.* Quis hic loquitur? O Chreme, per tempus advenis.

740. *Recte*, 'certainly I did right in getting rid of this match.'

741. *O facinus*, "O monstrous impudence! why all this noise?" Colman. *Animadv.*, 'to be noted.'

742. *Quemne*, 'what, the one I saw carried to your house last evening?' *Heri, vesperi*, datives, time when.

744. *Suffarcinatam*, 'stuffed out,' with the baby under her gown. *Dis pol*, 'troth, I thank the gods that several free women were present at the birth.' *Habeo gratiam* (see l. 15), sing., with *ago* pl.

745. *Liberæ*: a slave could not have given evidence.

746. *Illum*, i. e. *Chremes*. *Chremes, si*, 'if, thinks she, Chremes sees the child laid at our door, he won't give us his daughter: egad, he'll give her all the more.'

749. *Non*, 'he'll do no such thing.'

751. *Teque ibidem*, 'and I'll give you a good-rolling in the same mud.' Key's Gr. § 1150; see l. 380.

752. *Fallacia*, 'trick upon trick,' 'one trick presses hard on, thrusts another.' "Truditur dies die," Hor.

756. *Iocularium*, 'a pleasant scrape I've nearly fallen into un-awares.'

Ausculata. *C.* Audivi iam omnia. *D.* Anne haec tu omnia?

*Ch.* Audivi, inquam, a principio. *D.* Audistin', obsecro?  
hem

Scelera, hanc iam oportet in cruciatum hinc abripi. 760

Hic 'st ille: non te credas Davom ludere.

*M.* Me miseram: nil pol falsi dixi, mi senex.

*Ch.* Novi omnem rem. Est Simo intus? *D.* Est. *M.*

Ne me adtigas,

Sceleste. Si pol Glycerio non omnia haec.

*D.* Eho inepta, nescis quid sit actum? *M.* Qui sciam?

*D.* Hic socer est. Alio pacto haut poterat fieri,

Ut sciret haec, quae volumus. *M.* Praediceres.

*D.* Hilum interesse censes, ex animo omnia,

Ut fert natura, facias, an de industria?

758. *Ausculata*, 'lend an ear.' Prob. a frequent. from a diminutive of *aus-*, *auris*, *ovs*, cf. *oscula*, *os*. *Iam*, 'already.' *Anne*, 'what, all?' al. *nae*, 'you've heard all, indeed,' sarcastically.

760. *Scelera*, 'here's villainies.'

761. *Hic*, 'this is the gentleman himself. You're not to think it's Davus you're trifling with.' To *Mysis*.

763. *Est*. Chremes here goes in to Simo's. *Me adtigas*; old form with the true root *tag-*, *tango*: "Si me tagis," *Plant.*

764. *Si pol*, 'see if I don't tell Glycerium all this.'

765. *Eho*, 'why, silly, don't you know what I've done?' *Qui*, 'how am I to know, pray;' *rogo* &c. sc. Key's Gr. § 1227 d.

767. *Praediceres*, 'you should have given me notice.' "The imperf. subj. is used instead of the pluperfect both in the conditional and consequent clause, though the event is completely past." *Zumpt*, 333. "At tu dictis, Albane, maneres," *Virg.*

768. *Hilum*, 'do you think it matters not a jot, whether you act from the heart as nature prompts, or by premeditation?' *Hilum*, old form for *filum*, 'a thread;' so *hordeum* from *fordeum*, *Sabine*. *Interesse*, impers. *interest*. This verb and *refert* appear to contain *rem*, 'advantage.' "The apparent ablatives *meū* &c. used with these verbs will therefore be accusatives feminine in origin. *Mea refert*, 'it concerns me,' a corruption of *meam rem fert*, 'it carries with it a something belonging to me.' *Nostra interest* = *nostram inter rem est*, 'it is in the midst of (and consequently mixed up with) something belonging to us.' This view explains readily the genitive of a noun: *Ciceronis interest*." Key's Gr. § 910.

769. *Industria*, perhaps from *industruo* for *instruo*.



## SCENA V.

CRITO. MYSIS. DAVOS.

*C.* In hac habitasse platea dictum 'st Chrysidem, 770  
 Quae sibi inhoneste optavit parere hic divitias,  
 Potius quam honeste in patria pauper viveret:  
 Eius morte ea ad me lege redierunt bona.  
 Set quos perconter video. Salvete. *M.* Obsecro,

Crito has heard a report that his cousin Chrysis is dead, and has come from Andros to learn what truth there is in it, and, if correctly informed, to claim her property. Desiring to be shown her house, he accosts Mysis, who is surprised to see him, and after satisfying his first inquiry, informs him further that Glycerium has not discovered her parents. Crito at once perceives the difficulty that will attend any attempt he may make as a stranger in Athens to prove himself heir-at-law: Glycerium has always passed as Chrysis' sister; people will cry out upon him as a needy fortune-hunter; besides, he always liked the girl. He desires Mysis to conduct him to Glycerium, which she readily does. Davus accompanies them, not wishing to meet his master just at present, and doubtless curious enough to know what will come of the interview.  
 Metre: Iamb. Trim.

770. *Platea*, 'street,' *πλευς*; hence *piazza*, *place*, French. *Dictum* 'st *Chrysidem*. This impersonal use is less common than the passive personal, *dicta est Chrysis*, a double past tense, 'it has been reported,' 'I've heard,' see l. 782.

771. *Inhoneste*, 'wantonly.' *Divitias*; Prof. Key compares *dives* with *eques*, *pedes*, *miles* (*div-it* &c.), and regards the word as 'one who goes in a chariot,' 'carriage-folk.' *Di-* is the *bi-* of *biga-*; and for interchange of *g* and *v*, cf. *aevum*, *aequalis*, from *augeo*; and *ninguo*, *nix*, *nivis*.

772. *Pauper*, 'earning little'; *pauciper*: *paupera*, Plautus: compare *prosper* and *prosperus*. *Pauper* and *memor* have no neuter use.

773. *Eius morte*, 'by her death that property comes to me by law.' "Her property would pass to the next of kin in default of will. *Redire* expresses property so lapsing; *venire* is used of property devolving by will." Parry. *Bona*, old form *duonus*, like *duis*, *dis*; *duellum*, *bellum*; hence 'good'; compare *bellum*, *duellum*, *guerre*; *ben-*, probably from *ven-*, indicating 'fitness.'

774. *Set quos*, 'but I see persons to inquire of.' *Conta-*, perhaps connected with *πυνθανομαι*.

Quem video ? estne hic Crito sobrinus Chrysidis ?

Is est. *C.* O Mysis, salve. *M.* Salvos sis Crito.

*C.* Itan' Chrysis ? hem. *M.* Nos pol quidem miseras perdidit.

*C.* Quid vos, quo pacto hic ? satine recte ? *M.* Nosne ?  
sic

Ut quimus, aiunt ; quando, ut volumus, non licet.

*C.* Quid Glycerium ? iam hic suos parentes repperit ?

*M.* Utinam. *C.* An nondum etiam ? haut auspicato huc  
me adtuli : 781

Nam pol, si id scissem, numquam huc tetulissem pedem :

Semper ei dicta 'st esse haec atque habita 'st soror :

Quae illius fuerunt, possidet : nunc me hospitem

775. *Sobrinus*, 'cousin ;' *sororinus*, 'sister's child.'

777. *Itan' Chrysis ? hem*, 'is Chrysis really—you understand ?' *Nos pol*, 'us indeed she has undone, poor souls.' Mysis appears to use *perdidit*, 'lost,' in a double sense ; and by his next observation Crito evidently regards her answer as having no such absolute effect upon their fortunes.

778. *Quid vos ?* "and you—how fare you here ?—pretty well ?" Colman. *Quo pacto*, 'on what terms ?' In Roman law a *pactum* was included under the head of *obligationes*, 'the law of contracts.' The parties to a *pactum* were said *pacisci* ; *pag-* in *pango*, πηγ-. *Nosne*, 'we ?—the best we can, as goes the proverb, since we can't do as we would.'

779. *Aiunt*, without *ut*, as before, after a preceding *ut*.

780. *Iam*, 'by this time.'

781. *Haut auspicato*, "an ill wind blew me hither," Colman, who seems to have followed the reading *adpuli*. 'Very inauspiciously.' *Auspiciari*, 'to obtain favourable omens,' strictly, as the word implies, from birds ; *avi-spec-*. Every motion of every bird had a different meaning, according to the different circumstances or times of the year when it was observed. "The ablative of the participle in *to* is occasionally used absolutely even without a noun. Some ablatives of this kind have virtually become adverbs, as *auspicato*, *litato*, &c." Key's Gr. § 1279, and note.

782. *Tetulissem* ; reduplicate form, afterwards dropped.

783. *Semper*, 'she has always been called and reputed Chrysis' sister.'

784. *Quae*, 'what was hers, she enjoys ;' root *pot-*, *potis*. *Nunc*, 'for me, a stranger, to pursue a lawsuit, how easy that were for

Lites sequi, quam id mihi sit facile atque utile,  
 Aliorum exempla commonent: simul arbitror,  
 Iam 'sse aliquem amicum et defensorem ei: nam fere  
 Grandiuscula iam profecta est illinc. Clamitent,  
 Me sycophantam; hereditatem persequi,  
 Mendicum: tum ipsam despoliare non lubet. 790

*M.* O optume hospes, pol Crito antiquom obtines.

*C.* Duc me ad eam, quando huc veni, ut videam. *M.*

*Maxume.*

*D.* Sequar hos: nolo me in tempore hoc videat senex.

me, and how useful, the precedents of others show.' The parties to a suit at Rome were *adversarii*. The editors reading *hic* for *id* comment on the vexations attending the attempts of subject-allies to obtain justice at Athens, to which they were compelled to bring their causes. But Bentley remarks that *hic* would deprive the passage of its general applicability to the friendless condition of a stranger, at Andros as well as at Athens; nor would Menander be likely to cast an imputation specially upon his own city.

788. *Grandiuscula*; diminutive; 'a well-grown girl.'

789. *Sycophantam*, "a pettifogger;" Colman. This well-known word is said to owe its origin to those informers who availed themselves of the unrepealed but obsolete law against the exportation of figs from Attica, to prosecute the exporters. *Hereditatem persequi*, *mendicum*, 'a fortune-hunting beggar;' 'that I, a beggar, was after an inheritance.'

790. *Tum*, 'besides, I don't want to leave the girl penniless.'

791. *Pol Crito*, "troth, Crito, you have the good old-fashioned honesty;" Colman. 'You hold to the old fashion.' Our word 'obtain' corresponds only in such phrases as, 'the report obtains.'

792. *Duc*, 'since I am here, bring me to her, that I may see her.' The usual semicolon at *eam* is an error; Crito had not come to see Glycerium; he did not expect to find her in Chrysis' house: see l. 781, *an nondum etiam?* *Maxume*, 'with all my heart.'

793. *Nolo videat*; conjunction omitted.

## ACTUS V.

## SCENA I.

CHREMES. SIMO.

*Ch.* Satis iam satis, Simo, spectata erga te amicitia'st mea :  
Satis pericli incepti adire : orandi iam finem face.

Dum studeo obsequi tibi, pæne inlusi vitam filiae.

*S.* Immo enim nunc cum maxume abs te postulo atque  
oro, Chreme,

Ut beneficium verbis initum dudum, nunc re comprobe.

*Ch.* Vide quam iniquos sis prae studio : dum id efficias  
quod cupis,

Chremes refuses any longer to peril his daughter's happiness, and upbraids Simo, when he still presses him to consent, with inordinate selfishness in urging her marriage with a man whose affections are set on another. Shall he expose his daughter to domestic jars and probable divorce, to essay a doubtful cure? Besides, Glycerium is said to be a citizen,—she has borne a child to Pamphilus; the law would interfere in her behalf. Really he must be excused carrying his complaisance farther. Simo insists that the story is a mere trick; but Chremes recalls the interview to which he was a witness, unobserved as he thought,—no collusion there. This has no effect on Simo, who tells him that Davus had warned him that Glycerium's friends would attempt this.

Metre: Troch. Tetr.

794. *Spectata erga te*, 'made manifest,' 'tried.' *Erga*, as here, most usually expresses friendly feeling.

796. *Dum studeo*, 'while earnest to oblige you, I have almost fooled away my daughter's life.' "The present is at times used in Latin after certain conjunctions when past time is in fact meant." Key's Gr. § 458. *Obsequi*, a verb compounded with a preposition of rest, accompanied by a dative. *Inlusi*, in in a hostile sense, 'I have played against.'

797. *Cum maxume*, 'very particularly,' 'more than ever,' supply the following verbs or *deceat*.

798. *Dudum, diudum*, lit. 'a long while since,' as in l. 556.

799. *Prae studio*, 'from your eagerness,' in comparison with your desire. *Dum id*, 'so long as you accomplish what you desire, you think neither of bounds to my complaisance, nor of what you ask me.' *Dum*, 'provided that,' always with the subjunctive; 'while,' 'as long as,' nearly always the indicative.

Neque modum benignitatis, neque quid me ores, cogitas : 800  
 Nam si cogites, remittas iam me onerare iniuriis.

*S.* Quibus ? *Ch.* At rogitas ? perpulisti me, homini ut  
 adulescentulo,

In alio occupato amore, abhorrenti ab re uxoria,  
 Filiam darem in seditionem, atque in incertas nuptias ;  
 Eius labore atque eius dolore gnato ut medicarer tuo.  
 Impetrasti : incepti : dum res tetulit. Nunc non fert : feras.  
 Illam hinc civem 'sse aiunt : puer est natus : nos missos face.

*S.* Per ego te deos oro, ut ne illis animum inducas credere,  
 Quibus id maxume utile est, illum 'sse quam deterrimum.  
 Nuptiarum gratia haec sunt facta atque incepta omnia. 810

800. *Benignitas*, from the adj. *benignus*. *Ben-* and *gen-* *gigno*, 'well-born,' 'liberal'; *malignus*, 'mean.'

801. *Nam si cogites*, 'for if you were to reflect (but you do not), you would cease at length to trouble me with unjust requests,' lit. 'to load me with wrongs.' *Iam* permits a notion of past and future time; *nunc*, of present only.

802. *At rogitas* ? 'what, do you still ask ?' frequentative. *At* is employed in sudden transitions.

803. *Abhorrenti*, 'averse to a married life.'

804. *Darem*, 'to expose her to divorce and an unsafe marriage.' *Seditio*; *sed*, 'apart,' and *eo*. Parry translates 'domestic jars,' and quotes from Cicero "mulier seditiosa." *Certus*, really participial, from *cerno*, *cer-*, *κρίνω*.

805. *Eius labore*, 'at the cost of hardship and suffering to her;' 'by her woe and bane,' Colman. *Ut medicarer*, 'to work a cure for your son;' from *medeor*, through the adj. *medicus*. *Gnato*, dative denoting relation to the meaning contained in the verb.

806. *Impetrasti*, 'you gained your point.' *Patro*, 'to accomplish,' strictly 'to appoint a person as father or chief;' *pater patratus*. *Tetulit*, old reduplicated perfect from a verb *tulo*, *tollo* : 'while circumstances permitted.' *Feras*, 'content you,' sc. *oportet*, 'you ought to acquiesce.'

807. *Illam hinc*, 'Glycerium's a citizen of Athens here, they say.' *Nos missos face*, 'prithce release us.' So *missus fieri*, 'to be set free.'

808. *Illis*, dative after *credo*, a compound of *do*; 'not to bring yourself to trust those who are chief gainers by the report that he is altogether degraded.'

809. *Quam* and superl., 'as — as possible.'

810. *Nuptiarum gratiâ*, like *χαρὶς*, 'for the sake of a marriage between him and Glycerium.' *Incepta*, 'concerted.'

Ubi ea causa, quamobrem haec faciunt, erit adempta his, desinent.

*Ch.* Erras : cum Davo egomet vidi ancillam iurgantem.

*S.* Scio.

[serat.

*Ch.* Vero vultu : cum ibi me adesse neuter tum praesen-

*S.* Credo : et id futurum Davos dudum praedixit mihi :

Et nescio qui tibi sum oblitus hodie, ut volui, dicere.

## SCENA II.

DAVOS. CHREMES. SIMO. DROMO.

*D.* Animo nunc iam otioso esse impero. *Ch.* Hem Davom tibi.

811. *Adempta his.* "The dative of the person concerned is found even with verbs of taking away, and hence appears to signify 'from.'" Key's Gr. § 978.

812. *Iurgantem,* 'wrangling : ' alleged deriv., *ius, ago.* *Scio,* 'I know it ;' ironical.

813. *Vero vultu,* 'in earnest ; when, that I was there neither of them at the time had any idea.' *Prae.,* 'before I let them see me.'

814. *Credo,* 'I believe you,' 'I beg your pardon ;' not ironical. *Et id,* 'and Davus some time since forewarned me that this would be the case,' viz. that they would try to pass off a child upon us.

815. *Et,* 'and somehow I forgot to tell you this morning, as I intended.' *Qui, sc. quo modo ;* "The phrase *nescio quis* is to be looked upon as a trisyllable word, partaking of the nature of a noun ; hence there is no irregularity in the construction with the indicative." Key's Gr. § 1199.

Davus, speaking to himself, rejoices in the opportune arrival of the stranger who will relieve Pamphilus from his embarrassments. Simo interrupts him, and asks his business in Glycerium's yonder. Davus stammers out that he had but just gone there with Pamphilus, — to quarrel, of course, suggests Chremes ; and at last, at his wit's end for a pretence, he tells the stranger's story, with a hope that the news may perhaps overcome Simo's opposition. Simo, however, astonishes him by at once summoning his scourger, Dromo. He will listen to nothing, but orders Davus to be trussed up immediately. In the burst of anger and grief which follows, we are forcibly reminded of the passion and the tears of Lear.

Metres : Troch. 816-830, 832, 833, 838. Iamb. Tetr. 831, 834-837, 839. Iamb. Trim. 840-845.

816. *Animo,* 'now at last I bid him (Pamphilus) be of good

*S.* Unde egreditur? *D.* Meo praesidio atque hospitis.

*S.* Quid illud mali 'st?

*D.* Ego commodiorem hominem, adventum, tempus, non vidi. *S.* Scelus,

Quemnam hic laudat? *D.* Omnis res est iam in vado. *S.* Cesso adloqui?

*D.* Herus est: quid agam? *S.* O salve bone vir. *D.*

Ehem Simo, o noster Chreme, 820

Omnia adparata iam sunt intus. *S.* Curasti probe.

*D.* Ubi voles, arcesse. *S.* Bene sane: id enimvero hinc nunc abest.

Etiam tu hoc responde, quid istic tibi negoti 'st? *D.* Mihin'?

*S.* Ita.

*D.* Mihi? *S.* Tibi ergo. *D.* Modo ego introivi. *S.*

Quasi ego quam dudum rogem.

cheer.' *Impero*, root *paro*, 'put on;,' *separo*, 'put aside;,' *comparo*, 'put together.' *Animo otioso*, abl. of quality. *Otiosus*, not *opitiosus*, *op-* meaning 'work,' not 'leisure;,' perhaps connected with *vaca-*, the *v* as *w*. *Hem Davom*, 'look, here's Davus at your service;,' verb understood. Key's Gr. § 918.

817. *Meo praesidio*, 'by my assistance and the stranger's,' Crito sc. *Quid illud*, 'what mischief's this?'

818. *Ego*, 'man, encounter, time more opportune I never saw.' *Scelus*, 'scoundrel! who's this he's praising?'

819. *Omnis*, 'all's safe at last.' Shallow water (*vadum*, 'a fordable place,') is safest for swimmers. "At in vado est, iam facile enabit." Ital. *guado*, Fr. *gué*. *Cesso*, 'why don't I speak to him?' 'do I loiter?'

820. *O noster*, 'master.' "Davus still affects to look on Chremes as Pamphilus' father-in-law;" Parry.

821. *Curasti probe*, 'you've looked to it excellently.'

822. *Id enimvero*, "That, to be sure, is all that's wanting now;" Colman.

823. *Etiam*, 'again, answer me this question, what's your business there?' sc. at Glycerium's.

824. *Tibi ergo*, 'yes, yours.' *Modo*, 'I but just now went in.' 'As if I asked you how long ago'—(but I didn't); hypothetical. "The consequence is generally omitted in sentences containing *quasi*, or equivalent words." Key's Gr. § 1223.

*D.* Cum tuo gnato una. *S.* Anne est intus Pamphilus?  
crucior miser.

Eho, non tu dixisti esse inter eos inimicitias, carnufex?

*D.* Sunt. *S.* Cur igitur hic est? *Ch.* Quid illum censes?  
cum illa litigat.

*D.* Immo vero indignum, Chreme, iam facinus faxo ex  
me audies.

Nescio qui senex modo venit: Ellum, confidens, catus;

Cum faciem videas, videtur esse quantivis preti: 830

Tristis severitas inest in vultu, atque in verbis fides.

*S.* Quidnam adportas? *D.* Nil equidem, nisi quod illum  
audivi dicere.

*S.* Quid ait tandem? *D.* Glycerium se scire civem esse  
Atticam. *S.* Hem,

Dromo, Dromo. *Dr.* Quid est? *S.* Dromo. *D.* Audi. *S.*  
Verbum si addideris. Dromo.

825. *Crucior*, 'I'm on the rack.'

827. *Quid*, 'what do you think he's doing?'—he's quarrelling  
with her; ironical. *Litigat*; *lis, ago*.

828. *Immo*, 'nay but, trust me, Chremes, you shall hear a pretty  
piece of business.' *Faxo* parenthetical, 'I'll take care.' *Indignum*,  
'a disgraceful piece of business;' said to avert Simo's anger from  
himself; see l. 118.

829. *Nescio qui*; see note on 815. *Ellum, ec illum*, 'here you  
have him, bold, shrewd;' supply *est* with the nominatives. *Confi-*  
*dens*, 'bold,' usually in an ill sense; "*Confidens* mala consuetu-  
dine loquendi in vitio ponitur, ductum verbum a *confidendo*, quod  
laudis est," Cic. *Catus*, a Sabine word, *acutus*; Varro: in a bad sense  
'sly.'

830. *Cum*, 'when you see his face;' 'to look at him, he seems a  
man of great importance; there's a sour gravity in his face, and he's  
a plausible talker.' *Faciem, videtur*, used to express outward show.

831. *Severitas, sev., σεβηραι*.

832. *Quidnam*, "what story now?" Colman. 'Whatever are you  
bringing us?' 'what's this new importation?' *Nil equidem*, 'nothing  
of my own, only —' 'I, nothing.'

833. *Quid ait tandem*, 'well, what does he say?' *tandem*, common  
in emphatic questions: *tam* and demonstrative *dem*, as in *denum*.

834. *Verbum*, 'add one word;' 'if you add;' *cave* sc.



*D.* Audi obsecro. *Dr.* Quid vis? *S.* Sublimem hunc intro rape, quantum potes.

*Dr.* Quem? *S.* Davom. *D.* Quamobrem? *S.* Quia lubet. Rape inquam. *D.* Quid feci? *S.* Rape.

*D.* Si quidquam invenies me mentitum, occidito. *S.* Nichil audio.

Ego iam te commotum reddam. *D.* Tamen etsi hoc verum est? *S.* Tamen.

Cura adservandum vinctum. Atque audin? quadrupedem constringito.

Age nunc iam: ego pol hodie, si vivo, tibi 840

Ostendam, quid herum sit pericli fallere,

Et illi patrem. *Ch.* Ah ne saevi tantopere. *S.* O Chreme, Pietatem gnati! Nonne te miseret mei?

Tantum laborem capere ob talem filium?

Age Pamphile: exi Pamphile: ecquid te pudet?

835. *Sublimem*, 'carry this fellow in on your shoulders at once;' *sublimis*, *sublevimis*, from *levo*, 'to raise,' 'lift,' with which *inva-* is connected. "Campi armis sublimibus ardent," Virg. *Quantum potes*, 'as much as you can,' 'as fast as —'

837. *Si quidquam*; "Often the indicative mood is in the clause of condition followed by an imperative, or a subjunctive used as an imperative. 'If you find that I have told any falsehood, kill me.'" Key's Gr. § 1154. *Mentior*, root as in *memini*; *men-*, properly, 'to invent.' Prof. Key, Jour. of Education.

838. *Ego iam te*, 'I'll have you set in motion presently;' perhaps alluding to his words *animo otioso*, l. 816. *Tamen*, 'yes, even though.'

839. *Cura*, 'see he's kept well bound.' *Quadrupedem*, 'bind him hand to foot, all fours:' *κυρνωσιμος* round the neck was placed a wooden clog or collar, to which the feet and hands were bound. *Constring-*, 'draw tight;' Fr. *étreindre*.

841. *Ostendam*, lit. 'stretch towards.' *Quid*, 'what risk it is to wrong a master?'

842. *Et illi (ostendam quid pericli sit) patrem (fallere)*.

843. *Pietatem gnati*, "filial unkindness!" Shakespeare; acc. of exclamation. *Pietas*, 'dutifulness to heaven, parents, country, benefactors.' *Te miseret mei*, acc. of subject to which, gen. of object from which, the feeling proceeds.

845. *Ecquid*, 'have you any shame?'

## SCENA III.

PAMPHILUS. SIMO. CHREMES.

*P.* Quis me volt? perii, pater est. *S.* Quid ais, omnium?

*Ch.* Ah,

Rem potius ipsam dic, ac mitte male loqui.

*S.* Quasi quidquam in hunc iam gravius dici possiet.

*Ain* tandem, civis Glycerium est? *P.* Ita praedicant.

*S.* Ita praedicant? O ingentem confidentiam: 850

Num cogitat quid dicat? num facti piget?

Numnam eius color pudoris signum usquam indicat?

Adeo impotenti'sse animo, ut praeter civium

Morem atque legem, et sui voluntatem patris,

Simo, urged by Chremes to speak his purpose without harsh words, asks Pamphilus if Glycerium is a citizen. When his son repeats the reports, he bursts into a passion of reproaches, upbraids him with weakness, want of shame, filial ingratitude; and tells him that, as he has found home, wife and child, he has a father no longer. When permitted to speak, the young man protests that while he must still love Glycerium, his father may dispose of him as he pleases; only he prays him not to think that he has suborned witnesses;—if he may call the stranger: Simo consents. Chremes continues his generous intercession on behalf of Pamphilus.

Metres: Iamb. Trim. 846-869. Troch. Tetr. 870-877.

846. *Omnium*, 'of all men most —'

847. *Rem potius*, 'come to the point at once, and forbear harsh language.' *Potius*, little used in positive *potis* except with *sum*; whence the later compound *possum*.

848. *Gravius*, 'too sharp,' i. e. 'more severe than is fitting'; so *senectus est natura loquacior*, 'naturally rather prone to chatter.'

849. *Ain* = *aisne*.

850. *O ingentem*, 'unparalleled assurance!'

851. *Num facti*, 'is he sorry for what he has done?' see l. 843. *Num* expects a negative reply.

852. *Numnam*; *nam*, emphasizing enclitic: 'Does his cheek show any sign whatever of shame?' *Color*, root as in *χρως*.

853. *Adeo*, "to be so weak of soul, Against the custom of our citizens, Against the law, against his father's will, To wed himself to shame and this vile woman;" Colman. *Impotenti animo*, abl. of quality.

Tamen hanc habere studeat cum summo probro?

*P.* Me miserum. *S.* Hem, modone id demum sensi,  
Pamphile?

Olim 'stuc, olim, cum ita animum induxti tuom,

Quod cuperes, aliquo pacto efficiendum tibi,

Eodem die istuc verbum vere in te accidit.

Set quid ego me autem excrucio? cur me macero? 860

Cur meam senectutem huius sollicito amentia?

An ut pro huius peccatis ego supplicium sufferam?

Immo habeat, valeat, vivat cum illa. *P.* Mi pater.

*S.* Quid mi pater? quasi tu huius indigeas patris.

Domus, uxor, liberi inventi invito patre.

Adducti qui illam civem hinc dicant: viceris.

*P.* Pater, licetne pauca? *S.* Quid dices mihi?

855. *Tamen*, 'still.' *Cum summo*, 'to his utter disgrace.' *Probrum*, 'licentiousness,' 'a lewd act,' then the consequent 'disgrace.'

856. *Modone*, 'is it only now at last you have found that out?'

857. *Cum ita*, 'when you so made up your mind that what you desired must be gained at any price;' *esse* sc. The dative *tibi* depends not on the passive participle, but on the auxiliary; 'was to you a thing to be accomplished.'

859. *Eodem die*, 'then (on that day) did that word of yours aptly befit you.'

860. *Set quid*, 'but yet why do I torment myself?' "*Autem* strictly denotes 'again,' and is never used in the sense of opposition, but of real addition." Key's Gr. § 1446.

862. *An ut?* 'or am I to suffer for his faults?' or 'is it I that must undergo?' *Peccatis*; root *ped-*, as in *peius*, Eng. 'bad.' *Supplicium*: 1, 'act of supplication'; 2, 'offering of atonement'; 3, 'punishment'; 4, 'the open hands held up': *plica*, 'an open surface;' conf. *plaga*. The radical meaning of *sub* is 'up,' as shown in its derivatives *superus*, *summus*, and in composition with verbs. Key's Gr. § 1373.

863. *Valeat*, 'good bye to him.'

864. *Indigeas*; *ind*, *indu*, old form of *in*; compare *indigena*. *Huius*, 'as though you wanted me for a father,' 'this man.'

866. *Adducti*, 'suborned.' *Hinc*, of Athens sc.; hence, i.e. born here. *Viceris*, 'have your way;' not, 'you have conquered.' So *de his ipse videris*, Zumpt, 335.

*Ch.* Tamen, Simo, audi. *S.* Egon' audiam? quid ego audiam,

Chreme? *Ch.* At tamen dicat sine. *S.* Age dicat: sino.

*P.* Ego me amare hanc fateor. Si id peccare est, fateor id quoque. 870

Tibi, pater, me dedo. Quidvis oneris impone: impera:

Vis me uxorem ducere? hanc vis mittere? ut potero, feram.

Hoc modo te obsecro, ut ne credas a me adlegatum hunc senem:

Sine me expurgem, atque illum huc coram adducam. *S.* Adducas? *P.* Sine, pater.

*Ch.* Aequum postulat: da veniam. *P.* Sine te hoc exorem. *S.* Sino.

Quidvis cupio, dum ne ab hoc me falli comperiar, Chreme.

*Ch.* Pro peccato magno paulum supplici satis est patri.

868. The first *audiam*, subjunctive; 'do you wish me to hear him?' *Egon* (ut) *audiam* (vis)?

869. *Dicat sine*, 'let him speak.' So 874. *Sine me expurgem*, 'suffer me to clear myself'

871. *Quidvis*, 'lay on me any injunction you please.'

872. *Hanc vis*? 'do you wish me to discard Glycerium?'

873. *Adlegatum*, 'suborned,' 'privately commissioned;' compare *adductum* above.

875. *Sine te hoc*, 'suffer me to obtain this request of you;' double accusative with a verb of asking.

876. *Dum*, 'provided that.' *Comperiar*; root *per-*, as in *peritus*, *periculum*, &c.

877. *Pro peccato*, "for a great fault a little punishment suffices to a father;" Colman. *Paulum supplici*; *paulum*=*pauculum*; root as in *parvum*, *paupos*; a neuter adj. followed by a genitive; so *quantum temporis*, *summum montis*.

## SCENA IV.

CRITO. CHREMES. SIMO. PAMPHILUS.

*Cr.* Mitte orare. Una harum quaevis causa me ut faciam  
monet,

Vel tu, vel quod verum 'st, vel quod ipsi cupio Glycerio.

*Ch.* Andrium ego Critonem video? is certe 'st. *Cr.*  
Salvos sis, Chreme. 880

*Ch.* Quid tu Athenas insolens? *Cr.* Evenit. Sed hic-  
cine est Simo?

Crito entering assures Pamphilus that on every account he is ready to do justice to Glycerium and declare her true parentage. Chremes is surprised, and recognises an old friend; but Simo impatiently inquires about the report; and on receiving renewed assurance of its truth, reproaches Crito for discredibly lending himself to an unprincipled scheme. Chremes assures him that his friend is a highly respectable man: "A sharper," retorts the angry father. The irritated Crito tells him that he shall hear what will not please him; and relates the story of the shipwreck of the Athenian, and his hospitable reception by Chrysis' father. At this Chremes becomes much interested in the account; and inquiring further, finds that the man was his own brother Phania. A full explanation follows, ending in the recognition of his daughter by Chremes, the discovery of whose real name, Pasibula, supplied by Pamphilus, dispels any doubt remaining on the mind of Simo. All parties are reconciled: nor is the unlucky Davus forgotten; Simo showing his good humour by a jest upon his 'straitened circumstances.'

Metres: Troch. Tetr. 878-902. Iamb. Tetr. 903-930.

878. *Una harum*, 'any one of these reasons,' 'any one reason of these.'

879. *Vel quod cupio*, 'or because I wish well to Glycerium herself.' The fuller phrase is found in Hor., "Cupio omnia quae vis," *tibi* sc.

880. *Certe*, 'surely 'tis he.' *Certe* and *certo* are often used indiscriminately; but the latter expresses the more emphatic assurance: *certe*, 'no doubt,' often with some doubt, or ironically; *certo*, 'certainly,' beyond doubt.

881. *Insolens*, 'contrary to your usage.' "Nigris aequora ventis emirabitur insolens," Hor. *Evenit*, a polite way of avoiding the question; "accident," Colman: but Crito simply says that he is in Athens.

*Ch.* Hic. *Cr.* Simo, men' quaeris? *S.* Eho, tu Glycerium hinc civem 'sse ais?

*Cr.* Tu negas? *S.* Itane huc paratus advenis? *Cr.* Qua re? *S.* Rogas?

Tune impune haec facias? tune hic homines adolescentulos Imperitos rerum, eductos libere, in fraudem illicis Sollicitando, et pollicitando eorum animos lactas? *Cr.* Sannun' es?

*S.* Ac meretricios amores nuptiis conglutinas?

*P.* Perii: metuo, ut substet hospes. *Ch.* Si, Simo, hunc noris satis,

Non ita arbitrare: bonus est hic vir. *S.* Hic vir sit bonus? Itane adtemperate evenit, hodie in ipsis nuptiis 890 Ut veniret, antehac numquam? 'st vero huic credendum, Chreme?

*P.* Ni metuam patrem, habeo pro illa re illum quod moeneam probe.

*S.* Sycophanta. *Cr.* Hem. *Ch.* Sic, Crito, 'st hic: mitte. *Cr.* Videat qui siet.

883. *Itane paratus*, 'so well primed,' 'so prepared in your part.'

884. *Tune impune*, 'are you to act thus with impunity?' subj.; 'think you that you may?' *Tune hic*, 'are you here to ensnare with your temptations mere youths, inexperienced, but honourably brought up, and to play on their fancies by your promises?'

885. *In fraudem illicis*, 'lure into snares.' *Lactas*, frequent. from the same obsolete verb *laci*-. *Fraudem*, properly 'injury,' 'loss' (*S. fravad*, privare); *se fraude esto*; then 'deceit.'

887. *Ac*, "And then with marriage solder up their harlot loves;" Colman.

888. *Metuo*, 'I fear the stranger won't put up with this.' *Substet*, 'stand up.' *Si hunc*, hypothetical; 'if you knew him better, you wouldn't think so: he's a worthy man. *S.* He a worthy man?'

890. *Itane*, 'has it come about so opportunely?' see l. 881.

892. *Ni metuam*; a hypothetical sentence, elliptical in its consequence: 'If I were not afraid of my father, I could give him an excellent hint;' lit. 'I have one to give, and but for the reason assigned would give it.' Key's Gr. 1214.

893. *Sic est*, 'such is his way; don't mind him.' *Videat*, 'let

Si mi perget quae volt dicere, ea quae non volt audiet.  
Ego 'staec moveo aut curo? non tu tuom malum aequo animo  
feres?

Nam ego quae dico, vera an falsa audierim, iam sciri potest.  
Atticus quidam olim navi fracta ad Andrum eiectus est,  
Et istaec una parva virgo. Tum ille egens forte applicat  
Primum ad Chrysidis patrem se. *S.* Fabulam inceptat. *Ch.*  
Sine.

*Cr.* Itane vero obturbat? *Ch.* Perge tu. *Cr.* Is mi  
cognatus fuit, 900

Qui eum recepit. Ibi ego audiui ex illo sese esse Atticum.  
Is ibi mortuus est. *Ch.* Eius nomen? *Cr.* Nomen tam cito?  
*P.* Phania. *Ch.* Hem, [scio,  
Perii. *Cr.* Verum hercle opinor fuisse Phanium: hoc certo  
Rhamnusium sese aibat esse. *Ch.* O Jupiter. *Cr.* Eadem  
haec, Chreme,

him take care how he behaves,' lit. 'where he is;' *qui* for *quo*.  
*Siet*, old subj.

894. *Si perget*, 'if he persist in saying what he likes, he shall  
have a Roland for his Oliver,' 'he shall have what he won't like.'

895. *Ego?* 'do I meddle or make in all this?' or 'interest my-  
self in—'

896. *Nam*, 'it will presently appear whether my report is true or  
false,' 'what I say, be it true or false I've heard, can soon be known.'

897. *Olim*, 'a long time ago,' 'once upon a time:' root as in  
*ille, ultra*.

898. *Et istaec*, 'and with him yon poor maid.' *Una*, adv. *Appli-  
cat*, 'attaches himself;' a Roman term, expressing the relation of  
client to patron.

899. *Fabulam*, 'he's beginning his farce.' *Sine*, 'let him go on.'

900. *Itane vero?* 'must he thus interpret?' *Tu* emphatic, 'pray  
proceed.'

901. *Qui eum recepit*, 'who took him under his protection.'

902. *Tam cito*, 'in such a hurry.' *Hem*, 'Phania! I'm lost in  
wonder.'

904. *Rhamnusium*, 'of Rhamnus;' one of the 173 demes into  
which the people of Attica were distributed by Clisthenes: it pos-  
sessed a famous temple of Nemesis, with a statue of the goddess  
seated on a stag.

Multi alii in Andro audivere. *Ch.* Utinam id sit, quod spero.

Eho, dic mihi,

Quid eam tum? suamne'sse aibat? *Cr.* Non. *Ch.* Cuñam igitur? *Cr.* Fratris filiam.

*Ch.* Certe mea'st. *Cr.* Quid ais? *S.* Quid tu ais? *P.* Arrige aures, Pamphile.

*S.* Quid credis? *Ch.* Phania illic frater meus fuit. *S.* Noram et scio.

*Ch.* Is hinc, bellum fugiens meque in Asiam persequens, proficiscitur;

Tum illam hic relinquere veritus'st. Postilla nunc primum audio 910

Quid illo sit factum. *P.* Vix sum aput me: ita animus commotus'st metu,

Spe, gaudio, mirando hoc tanto tam repentino bono.

*S.* Nae istam multimodis civem inventam gaudeo. *P.* Credo, pater.

*Ch.* At mi unus scrupulus etiam restat, qui me male habet. *P.* Dignus es

905. *Eho, dic?* 'do tell me what of her at the time? did he say she was his daughter?' 'what did he call her?'

906. *Cuñam*; see l. 737.

907. *Arrige aures*, 'prick up your ears;' *rego*, as in *pergo*, *porrigo*, &c.; with *ad*, probably *ava*, 'up.'

908. *Quid?* 'why (whence) do you think so?' *Noram*, 'I knew him, and am aware of it.'

910. *Postillā*; compare *propterea*, &c.; 'since then I now hear, for the first time, what became of him.'

911. *Illo factum*; so *quid me faciam*. *Vix*, 'I'm scarce myself; so much has my mind been agitated.'

912. *Mirando*, 'by surprise at this blessing, so great and unexpected.'

913. *Multimodis*, 'for many reasons.'

914. *At*, 'yet one doubt remains, which gives me pain.' *Scrupus*, 'a rough stone'; dim. 'a sharp pebble cutting the foot,' then the smallest division of weight, 'one twenty-fourth of the ounce.' *Dignus*, 'deuce take you and your nice scruple.'



Cum tua religione, odio. Nodum in scirpo quaeris. *Cr.*  
Quid 'stuc est?

Nomen non convenit. *Cr.* Fuit hercle huic aliud parvae.  
*Ch.* Quod, Crito?

Numquid meministi? *Cr.* Id quaero. *P.* Egon' huius me-  
moriā patiar meae

Voluptati obstare, cum egomet possim in hac re medicari  
mihi?

Non patiar. Heus, Chreme, quod quaeris, Pasibula. *Ch.*  
Ipsa 'st. *Cr.* Ea 'st.

*P.* Ex ipsa millies audiui. *S.* Omnes 'nos gaudere hoc,  
Chreme, 920

Te credo credere. *Ch.* Ita me Di ament, credo. *P.* Quid  
restat, pater?

*S.* Iamdudum res redduxit me ipsa in gratiam. *P.* O  
lepidum patrem!

915. *Odium*, 'what is offensive to the smell;' *odor*, *oleo*, *οἶω*. Bentley preserves *odium*. *Nodum*, 'you strain at a gnat,' 'you are looking for a knot in a bulrush.' *Scirpus*, *sirpus*, *γρίφος*: *nodus* was probably *gnodus*; compare 'knot,' and *gnatus*, *gnarus*, *gnitor*. Prof. Key on Eng. Dim.: Phil. Soc.

916. *Nomen*, 'the name does not agree.' *Non convenit*, 'is not becoming.' Prof. Key derives *Venus* from *venio*, or rather old form *veno* (cf. *veni*, *ventum*); so Eng. 'comely.' *Fuit*, 'certainly she had another when a child.' *Huic*; dative of person referred to with *sum*: so with adj. *communis*, *proprius*, *sacer*.

917. *Numquid*? 'have you any recollection of it?'

918. *Obstare*, 'to stand in the way of;' verb compounded with a preposition of rest, followed by a dative. *Voluptas* from *volo*; compare adv. in *volupe est*, Phor. iv. 25. *Cum*, 'when I can work my own cure in the case.'

919. *Heus*, 'harkee, Chremes, what you want's Pasibula. The very name! That's it.' *Ipsa*, *ea*, fem. by attraction with Pasibula.

920. *Millies* (or *milliens*), 'a thousand times;' numeral adverb. *Omnes*, 'I'm sure you believe that we are all glad of this.' *Hoc*; neuter acc. rather than abl. of means.

922. *Iamdudum*, 'the discovery has reconciled me long ago.' *O lepidum patrem*, 'O kind father!' *Lepos*, 'attractiveness.' Pott connects with *λεπω*, 'to feel,' then 'to polish.'

De uxore, ita ut possedi, nil mutat Chremes. *Ch.* Causa optuma 'st:

Nisi siquid pater ait aliud. *P.* Nempe id. *S.* Scilicet. *Ch.* Dos, Pamphile, est

Decem talenta. *P.* Accipio. *Ch.* Propero ad filiam. Eho mecum, Crito:

Nam illam me credo haud nosse. *S.* Cur non illam huc transferri iubes?

*P.* Recte admones. Davo ego istuc dedam iam negoti.

*S.* Non potest.

923. *Ita ut possedi*, 'as she's mine,' 'as I've won her:' said of irregular possession: she is a *possessio*, but not yet legally his. In the occupation of house or land on a disputed claim, the occupant was protected by the interdictum, '*Uti possidetis*,' till the legal question was settled. The perfect of the active verb *possido*, equivalent to the present of the static *possideo*: root *potis*, and *sido*, *sedeo*. *Causa*, 'the plea is excellent.' *Optuma* (*obotuma*); Prof. Key gives good reason for believing this superlative formed from the proper radical *bon-*, *ben-*, in *bonus*, *benē*, and the verb *beo* (*beno*), l. 79: a similar change of *n* and *t* occurs in *ετυπτεν* and *ετυπτετο*. The forms in *o* grow from the suffix in *bonus*, as the *e* in the adverb from the termin. *e*; cf. *α-γαθο-*, *ε-θελ-*. For the initial *o* cf. *ομφαλος*, *ορπιδο* (*επιπεδο*); but in such words as *ονομα*, *οφρυς*, *ονυξ*, *unguis*, the initial vowel is shown by Prof. Key to be radical.

924. *Nempe id*, 'of course that's understood.' *Scilicet*, 'be it so.'

925. *Decem talenta*, 2437l. 10s. English currency. *Talentum*, properly 'a balance.' The Greek system of money, like the Roman and most others, was based on weight, the drachma (the unit) being equal to six obols, the mina to one hundred drachmae, the talent to sixty minae. The Attic drachma weighed 66.5 grains. The original weights were higher; but Solon lowered the standard, making the mina of one hundred drachmas, which had formerly contained seventy-three. Probably he intended to reduce the coinage by a fourth (100 : 75); but the new money was found a little too light, and the error was retained. In the Æginetan, the other Greek coinage, assuming the Euboic identical with the Attic, the drachma weighed 96 grains. The weights were kept with much care at Athens, the standard being deposited in the Acropolis. The Attic silver money was proverbially good. *Accipio*, 'I agree;' legal phrase; cf. *accipere conditionem*.

926. *Nam*, 'for I think she has no recollection of me.' *Transferri*, 'to be brought hither.'

927. *Recte admones*, 'a good idea,' 'you suggest well.'

*P.* Qui? *S.* Quia habet aliud magis ex sese et maius.

*P.* Quidnam? *S.* Vincit est.

*P.* Pater, non recte vincit est. *S.* At ita iussi. *P.*

Iube solvi obsecro.

*S.* Age fiat. *P.* At mature. *S.* Eo intro. *P.* O faustum  
et felicem diem!

930

## SCENA V.

CHARINUS. PAMPHILUS. DAVOS.

*C.* Proviso quid agat Pamphilus: atque eccum. *P.* Ali-  
quis forsitan me putet

Non putare hoc verum: at mi nunc sic'sse hoc verum  
liquet.

928. *Qui?* 'why?' (abl.). *Quia habet*, 'because he has something that more concerns himself, and of more importance.' *Ex sese*; so "Statues est ex re mea videbitur," Cic.

929. *Non recte vincit est. At ita iussi.* Simo's jest cannot be literally translated. *P.* says, 'Twas not well to bind him,' lit. 'he's not well bound;' and Simo answers facetiously, 'Yet I bade him be so.' We might say, 'Father, 'twas not well done.' *S.* 'And yet I ordered it to be.' Donatus remarks that Simo's joke proves his restored good humour. *Al. haut* for *at*, an unnecessary ambiguity.

930. *Age fiat*, 'well, be it so.' *At*, 'and soon, I beg.' *Eo*, 'I'm going in (for the purpose).' *O faustum*, 'O fair and fortunate day!' *faustum*, *favestum*, from *favor*; cf. *honestus*, from *honor*. *Felicem*, 'lucky'; *fe-* as in *fecundus*; see l. 53. *Dies*, always m. in pl., m. or f. in sing.; days specially named, as dates, are masculine. *Diem dicunt quâ die omnes conveniant*; *is dies erat a.d. V. Kal. Apr.*; Caesar.

Charinus drops in to see what Pamphilus is about. The latter, in a state of 'exaltation,' is comparing himself to the gods; but presently shows himself human by longing for a bosom-friend on whom to pour out his ecstasies. Davos makes his appearance; and Pamphilus will confide his raptures to his humble friend.

Metres: Iamb. Tetr. 931. Troch. Tetr. 932-938.

931. *Proviso*, 'I come to see what Pamphilus is doing.' *Aliquis*, 'one would think perhaps that I don't imagine this true.'

932. *At*, here denoting opposition; 'yet it's really clear to me that it is so.' *Al. libet*.

Ego Deorum vitam eapropter sempiternam 'sse arbitror,  
 Quod voluptates eorum propriae sunt: nam mi immortalitas  
 Parta 'st, si nulla aegritudo huic gaudio intercesserit.  
 Set quem ego mi potissimum optem, cui nunc haec narrem,  
 dari?

Quid illud gaudi 'st? P. Davom video. Nemo 'st, quem  
 mallet omnium:

Nam hunc scio mea solide solum gavisurum gaudia.

933. *Eāpropter sempiternam*, 'everlasting for this reason:' compare *hesternus*, *ael(vi)ternus*.

934. *Quod*, "For that their joys are permanent," Colman; 'always theirs:' conf. l. 690. Hor. Ep. 2. 2. 171. This sentiment is from the Eunuch of Menander.

935. *Parta 'st*, 'I've won immortality,' lit. 'has been won:' *par-*, 'bring to light,' as in *aperio*, *comperio*. "A dative is found with the perfect tenses of passive verbs occasionally, and almost exclusively with the gerund and imperfect participle passive: *Quidquid mihi susceptum est*." Key's Gr. § 963. *Aegritudo*, 'sorrow.' *Intercesserit*, compounded with prep. of rest, followed by a dative.

936. *Set quem, dari?* 'but whom can I especially wish thrown in my way?' *Opto*, frequent.; perhaps from root *ap-*, 'go to,' 'obtain;' as in *apiscor*, *adipiscor*.

937. *Quid?* 'what means this rapture?' *Nemo*, 'there's no one in the world whom I would prefer,' 'whom I would choose of all men.' *Nemo; ne, homo*.

938. *Nam*, 'for I know that he of all people (*solum*) will sincerely rejoice in my happiness.' *Gavisurum gaudia*. "Some verbs, commonly intransitive, take an accusative of a noun related to the verb in form and meaning (called the cognate accusative), often in order to attach thereto an adjective. *Amanti hero servitutem servit*, Plaut., 'he is in the service of an affectionate master.'" Key's Gr. § 894. "I dreamt a dream to-night;" *Romeo and Juliet*.

## SCENA VI.

DAVOS. PAMPHILUS. CHARINUS.

*D.* Pamphilus ubinam 'st? *P.* Hic est, Dave. *D.* Quis homo 'st? *P.* Ego sum Pamphilus :  
Nescis quid mi obtigerit. *D.* Certe : set quid mi obtigerit scio. 940

*P.* Et quidem ego. *D.* More hominum evenit, ut quod sim ego nactus mali

*Prius rescisceres tu, quam ego tibi quod evenit boni.*

*P.* Mea Glycerium suos parentes repperit. *D.* Factum bene. *C.* Hem !

*P.* Pater amicus summus nobis. *D.* Quis? *P.* Chremes.  
*D.* Narras probe.

Davus, still sore from his recent correction, listens irritably to the question of Pamphilus, if he has heard the news, and asks if he knows how he, Davus, has lately fared? Of course he has. It's the old story,—ill news flies apace. However, on learning Pamphilus' good fortune, he cordially congratulates him. Charinus, wondering for a moment if Pamphilus is awake or dreaming, accosts his friend, and asks his good offices in his own suit for the hand of Philumena. Pamphilus instantly hurries him in to Glycerium's, where they will find Chremes. Davus dismisses the spectators.

Metre: Troch. Tetr.

939. *Ubinam?* 'where ever is Pamphilus?' *Quis?* 'who's that?' *Ego,* 'tis I.'

940. *Quid mi,* 'you don't know of my good fortune,—what has happened to me;' indirect interrog. *Certe,* 'possibly; but I know of my own ill-luck,—what has happened to myself.'

941. *Et quidem,* 'and so do I.' *More,* " 'Tis after the old fashion," Colman; 'it has fallen out after the way of men.' *Nactus, nanciscor;* S. *nâk,* 'of what befalls by chance;' applies, like *potior,* to bad as well as good. *Quod mali,* 'what of misfortune;' so *id negoti.*

942. *Prius,* 'that you should hear of the mishap I have met with, sooner than I of the good fortune which has befallen you.' *Rescisceres;* inceptive. *Evenit;* not impersonal, as in the previous line.

943. *Factum bene,* 'well done,' 'all's right;' see l. 949.

944. *Pater,* 'her father is our best friend.'

Nec mora ulla 'st, quin iam uxorem ducam. *C.* Num ille  
sonniat

Ea, quae vigilans voluit? *P.* Tum de puero, Dave? *D.*  
Ah desine:

Solus es quem diligunt Di. *C.* Salvos sum, si haec vera  
sunt.

Conloquar. *P.* Quis homo 'st? Charine, in tempore ipso mi  
advenis.

*C.* Bene factum. *P.* Audisti? *C.* Omnia. Age, me  
in tuis secundis respice.

Tuos est nunc Chremes: facturum quae voles scio 'sse  
omnia.

950

*P.* Memini: atque adeo longum 'st nos illum expectare  
dum exeat.

Sequere hac me, intus aput Glycerium nunc est. Tu, Dave,  
abi domum:

945. *Nec mora*, "and I'm to marry her immediately," Colman; 'nor is there any impediment to my marrying her at once.' *Num ille?* 'is he dreaming of what he wanted when awake?' i. e. talking in his sleep. *Ea*, accusative after intransitive; so *mirum somniavi somnium*; see l. 938. *Num*, 'but I suppose not.'

947. *Solus es*, 'you are sole favourite of the gods.' The indicative; an unusual construction after the verb *sum* and the relative. It would seem that the construction was not so absolute in the time of Terence as of Cicero. Perhaps the intention was to add emphasis to the sense of the verb. *Salvos*, 'I'm all right,' *δλως*.

948. *Conloquar*, 'I'll address him.' *In tempore*, 'at the very nick of time.'

949. *Bene factum*, 'I give you joy.' *Age, me*, 'prithce, in your good fortune have some regard for me;' see l. 616.

950. *Tuos est*, "Chremes is now your own," Colman. *Facturum, eum* sc., 'I'm sure he will do whatever you wish.' *Voles*, in a secondary clause depending on an infinitive, and forming an essential part of the idea there expressed. Key's Gr. § 1225.

951. *Memini*, 'I know what you want.' *Atque adeo*, 'and it's too long to wait till he comes out; so long is it.' *Illum expectare dum exeat*; see l. 352.

952. *Sequere hac me*, 'follow me this way.'

Propere arcesse, hinc qui auferant eam. Quid stas? Quid cessas? D. Eo.

Ne exspectetis dum exeant huc: intus despondebitur:  
Intus transigetur si quid est quod restet. Plaudite.

953. *Propere*, 'fetch in haste some attendants to carry her from her house to ours.' *Quid cessas?* 'why do you loiter?'

954. *Ne exspectetis* (to the spectators), 'don't you wait it out. *Dum*, 'until,' with subj. denoting a purpose. *Despondebitur*, 'the betrothal will be within.'

955. *Intus transigetur*, 'what remains will be done indoors.' *Plaudite*; the customary conclusion. "Donec cantor, vos plaudite," Hor. Bentley thinks the  $\Omega$  found before the word represents  $\Omega\delta\sigma$ , *cantor*. The epilogue was sometimes spoken by the *grex* or *caterva* of players, as in the *Captivi* of Plautus.

Some copies contain a supplement of sixteen lines, which bring the suit of Chremes to a happy conclusion: but there is no evidence of their genuineness beyond a notice by Donatus; and their style condemns them.

THE END.

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